



The State Historical Society X

The Living Church

(Entered as Second Class Matter at the Post Office, Milwaukee, Wis.)

VOL. XLVI

MILWAUKEE, WISCONSIN, DECEMBER 10, 1921

NO. 6

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, \$5.00 per year. To the Clergy, \$4.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), \$5.85 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), \$6.25 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 Cyclopedia 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.

400,000 VOICES IN UNISON

What a wonderful inspiration it would be if we could hear, at one time, the congregations in all the churches throughout the country now using the New Hymnal singing one of our stirring hymns together.

*It is inspiring even to think of so many people now joining in worship with the same music in their hands, singing with a new confidence, and feeling born of actually **knowing** the hymns, singing **with** the choir, not haltingly after them.*

For the success of the NEW HYMNAL is the success of every church that uses it, bringing a new inspiration to our devotional service, a new unity to our religious expression.

THE NEW HYMNAL

Published by

THE CHURCH PENSION FUND

14 WALL STREET

NEW YORK

Christmas Cards

NEW MOWBRAY CARDS

FOR the first time since the war we are able to offer a line of NEW Cards in the handsome color work of A. R. Mowbray & Co., but having been unable to obtain these in sufficient quantity for our normal trade, we make no attempt to enumerate them separately, but have put them up in packages, each card with appropriate envelope.

SMALLER SIZE

PACKAGE A—One dozen cards, all different 70 cts.

LARGER SIZE

PACKAGE B—Half dozen cards, all different 70 cts.

OTHER RELIGIOUS CHRISTMAS CARDS



Type of Card in Package C

PACKAGE C—One dozen folding cards, all different (type shown in illustration) 60 cts.



Type of Card in Package D

PACKAGE D—Four cards, all different (type shown in illustration) 35 cts.



PACKAGE F—Six cards, all different, as shown in illustration. Per set 15 cts.

MADONNA KALENDARS PRICE 35 CENTS EACH



FOUR SEPARATE DESIGNS.
NO. 4621. 35 CENTS EACH.

Four designs of Madonna and Child in perfect coloring. One design is shown in the illustration. Each is an easel card 12x7 1/2 inches. It is in an embossed frame. No letterpress or inscription. Kalendar pad 3 1/4x1 3/4 inches, a page to a month. Silk hanger. Each Kalendar in a box.

[The same number is given to each of the four designs. Orders for more than one will be filled in assorted designs.]

ART KALENDARS AT FIFTEEN CENTS

Four designs, one of which is shown in the illustration. Each is an easel card 6x3 3/4 inches. The picture, in most delicate coloring, on each card is a Nativity scene or Madonna and Child. Christmas greeting or verse. The Kalendar pad is unobtrusive, a page to a month, 1 1/2x1 1/4 inches. Silk hanger. Each Kalendar in box. [The same number is given to each of the four designs. Orders for more than one will be filled in assorted designs.]



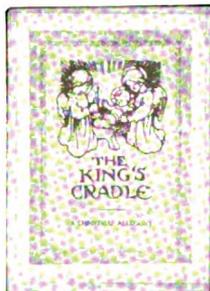
NO. 4608. 15 CENTS EACH.
FOUR SEPARATE DESIGNS.

THE KING'S CRADLE

A Christmas Allegory

By S. L. M. Printed in red and black. Decorated cover and envelope. Fully illustrated. Price 25 cts.

A delicate allegory, in which "The Tree", ruthlessly torn from its forest home, becomes the Cradle of the Christ Child. It is a most attractive Christmas remembrance.



THE LEGEND OF THE LAVENDER

A delicate Christmas poem. Decorated title. By HELEN M. BURNSIDE. [Mowbray.] Price 20 cts.



New Testament Bible Stories

By **G. W. Lose**

A series of four attractively made books for little children. Each with four handsome colored illustrations and several outline illustrations. Illuminated paper covers in colors. They are just the things for Christmas presents and prizes.

Titles:
WATCH AND PRAY. Nine N. T. Stories.
HE CARETH FOR YOU. Nine N. T. Stories.
GOD IS OUR REFUGE. Eight N. T. Stories.
 Also Morning and Evening Prayer-Verses for little children.
COME UNTO ME. Seven N. T. Stories, three Poems and Hymns.

Price 20 cts. each. Ten per cent discount in dozen lots equally assorted.

Postage about 5 cts. each.



Prayers for Little Ones

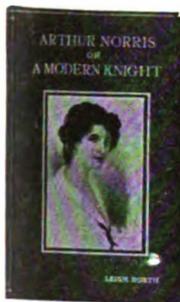
By **GEORGE L. CONRAD**

Decorated cover, outline illustrations, 25 cts. Postage about 3 cts.

Intros

For the Seasons of the Christian Year. To be said or sung as the Priest takes his place at the Altar for the Celebration of Holy Communion. Edited by the Rev. John H. Egar, D.D. Paper, 20 pages, 8 cts. Postage 1 ct.

Our Eucharistic service would be much enriched by prefacing it with the Introit and Response as here printed. The little booklet is of convenient shape to be slipped inside a Prayer Book, and should be circulated in all the pews where put into use.



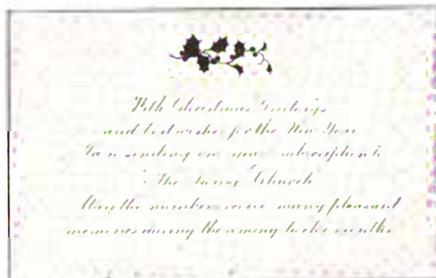
Arthur Norris, or A Modern Knight

By **LEIGH NORTH**, author of Allendale's Choice, etc. Illustrated by **DONALD S. HUMPHREYS**. Price \$1.00. Postage about 10 cts.

A Churchly story of genuine interest, with illustrations of a high character.

"A wholesome story of a boy who grows up with the steadfast purpose of entering the ministry. When his goal is reached, however, he hears a call for greater service and becomes a missionary. A quiet love story is told in a simple way, and husband and wife depart for the foreign field, taking up their work in China during the early days of the republican uprising. Their letters make an interesting account of those stirring times and put the reader in touch with the other side of the world."—*Springfield Republican*.

A CHRISTMAS SUBSCRIPTION
 to
THE LIVING CHURCH
 WITH GREETING CARD



No intelligent, thinking Churchman or Churchwoman should be without a Church paper representing not a local part but the whole national Church. One owes it to himself and to the Church to be constantly in touch with the news and thought of the Church.

THE LIVING CHURCH is an intellectual power in the Church. With correspondents in every diocese, at home and abroad, it is able to present the Church's news in condensed, readable form week by week.

It had many correspondents in Europe, in camps, and at the battle front during the war. It led practically the whole American religious press in relief funds.

It has special papers on special subjects of interest to Churchmen. Neither sectional nor partisan, it seeks to represent the largest, the Catholic thought of the Church.

The late **CHAPLAIN DANKER**, who received the *Croix de Guerre* and was killed in action in France, wrote shortly before his death: "THE LIVING CHURCH has been a great comfort to me."

Weekly Subscription price \$5.00 per year. To the Clergy, \$4.00.

FOR 1922

THE LIVING CHURCH ANNUAL
 AND CHURCHMAN'S YEAR BOOK

formerly two publications, will appear as one in a consolidated volume. It will therefore be the residuary of the three Church Almanacs that were formerly made.

The contents include the usual varied material which goes to make up a complete Church Almanac. The Annual Cyclopedia for 1921 is unusually complete. The

PORTRAITS OF BISHOPS

include all those consecrated within the year. The GENERAL, DIOCESAN, and PAROCHIAL information is carefully corrected. The

LECTIONARY

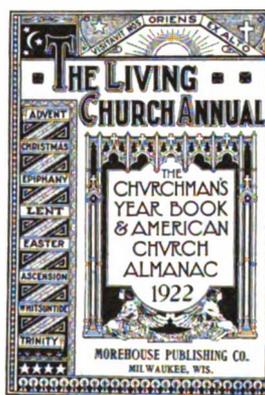
is that set forth by the Joint Commission for use during 1922.

Owing to delays caused by the Printers' Strike publication is deferred to the Last of December

The same reason also compels a slight increase in price, as follows:

Paper, \$1.00. Cloth, \$1.25

Postage east of Colorado, about 15 cts.



THE DESK KALENDAR

Formerly **THE FOLDED KALENDAR**. Comprising the New Lectionary set forth expressly for the Year from Advent, 1921, through the Year 1922. Price 25 cts.

THE GIRLS' KALENDAR

Issued by the Girls' Friendly Society. Price 35 cts. Per dozen, \$3.50, carriage additional.

MOREHOUSE PUBLISHING CO.

1801-1811 Fond du Lac Ave.

MILWAUKEE, WIS.

8% Bonds

of a Leading

Newsprint Paper Company

LONG TERM
NON-CALLABLE
AMPLE SECURITY
LARGE EARNINGS
BASIC INDUSTRY
HIGH YIELD
STEADY MARKET

Ask for Circular No. 1096-G

Peabody, Houghteling & Co.

Established 1865

Incorporated 1918

10 South La Salle Street, Chicago
366 Madison Avenue, New York



The Lectures delivered this past summer at the big Church conferences by

BISHOP JOHNSON

EDITOR OF THE WITNESS

Can now be secured bound in a beautiful handy volume.

THE HISTORICAL DEVELOPMENT OF THE CHURCH

IDEAL... AS CHRISTMAS GIFTS... EASY

Subscribe to the *Witness* for your friends. The book will be mailed so as to arrive a day or two before Christmas. Also a beautiful Christmas card from the donor to the recipient, explaining that he is to receive the *Witness* each week throughout the coming year, will be mailed from this office. A Christmas gift, and a gift for every week throughout the year.

The Witness Publishing Co.

6219 Cottage Grove Avenue
CHICAGO

NOTE: The Witness is a Church Weekly for the people. It contains all of the important news, an editorial by Bishop Johnson each week, and articles by George Parkin Atwater, Julius A. Schaad, James Sheerin, A. Manby Lloyd, William B. Spofford and others.

THE LIVING CHURCH

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

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

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.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, \$5.00 per year in advance. To the clergy, \$4.00 per year. Postage on foreign subscriptions, \$1.00 per year; on Canadian subscriptions, 50 cts.

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

DEATH NOTICES (without obituary), free. MEMORIALS AND APPEALS, 3 cents per word. MARRIAGE AND BIRTH NOTICES, \$1.00. CLASSIFIED ADS., replies to go direct to advertiser, 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office, 4 cents per word. These should be sent to the Milwaukee office, and reach there not later than Monday for the issue of following week.

DISPLAY RATE: Per agate line, 15 cents, or \$2.10 per inch, per insertion. Quarter pages 3½ x 5½ inches, \$18.00; Half pages, 5½ x 7½ inches, \$36.00; whole pages, 7½ x 11¼ inches, \$72.00 each insertion. No discounts on time or space contracts.

Not responsible for key numbers unless complete electro containing such number is supplied.

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

Address advertising business to C. A. Goodwin, Mgr. Advertising Department, 1801 Fond du Lac Ave., Milwaukee, Wis.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS	178
Fiction in History Classes—Unique Scene in a Church—Administration of Ellis Island—Acknowledgments.	
A SONG OF REST. (Poetry) By Rev. Winifred Douglas, Mus. D.	175
DAILY BIBLE STUDIES	176
BLUE MONDAY MUSINGS. By Presbyterian Ignotus	177
ARE WE EDUCATED. By Rev. Thomas F. Ople	177
AN APPROACH TO THE EASTERN ORTHODOX CHURCHES	178
CONDITIONS ON ELLIS ISLAND	180
WHOSE CHURCH IS IT? (District of Spokane)	181
CORRESPONDENCE	182
The Epistle for All Saints' Day (Bishop of Vermont)—Provincial Autonomy (Rev. Wm. M. Bours)—Only One Bishop in Czechoslovakia (Rev. Robert K. Smith)—Religious Controversy (Theodore Diller)—Asks for Advice (Rev. R. Y. Barber)—Defalcation of Santa Cluas (Rev. W. H. Bamford).	
CALL OF CONGREGATIONALISTS FOR UNITY	183
LITERARY	184
EVANGELISTIC MOVEMENT IN ENGLAND (London Letter)	187
NEW PROVOST AT TRINITY, TORONTO (Canadian Letter)	188
MASSACHUSETTS CAMPAIGN NOT A SUCCESS (Boston Letter)	189
THE CONSECRATION OF DR. SHIPMAN	190
FIFTY YEARS AT ST. IGNATIUS', NEW YORK (New York Letter)	190
PHILADELPHIA SERVICE OF PRAYER (Philadelphia Letter)	192
CHURCHMEN HEAD DRIVE IN CHICAGO (Chicago Letter)	192

THE CHURCH founded by JESUS CHRIST is the teaching body. Thank God! it brings us the Bible that safeguards the teaching of the Church, because the written record prevents the Church from drifting away in its teaching to all kinds of developments which are away from the primitive deposit and the primitive faith.—*The Bishop of London.*

IN SPITE of man having misused the freewill which He gave him, God goes on with His work of love. There is nothing more touching than the patience of God shown in the Incarnation. He did not destroy the guilty world; He came down to win the human wills back to Him.—*The Bishop of London.*

The Living Church

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

VOL. XLVI

MILWAUKEE, WISCONSIN, DECEMBER 10, 1921

NO. 6

EDITORIALS AND COMMENTS

Fiction in History Classes

"Elizabeth began the church. It was called the Anglican. It is in between Luther, Calvin, and the Catholic. Elizabeth was a Protestant and so she began her church in England. They had bishops and archbishops and she had the Bible translated and this one is still used in England, or rather that type is still used. It is called the Book of Common Prayer."

THE foregoing gem of thought is quoted verbatim from a history examination paper turned in by a pupil in a high school of rather high standing in a large American city. The one correction made by the teacher was a notation that for *Elizabeth* should have been written *Henry VIII*.

One stands aghast. Whether to criticize the sublime way in which a public school is engaged in the gentle art of teaching Roman propaganda in a matter that is at issue between the Roman and Anglican Communions; or the obvious fact that neither teacher nor pupil knows the difference between the Bible and the Book of Common Prayer; or the ascription to Queen Elizabeth of credit for the translation of the Bible; or the general unintelligence of the whole paragraph—one knows not where to begin. One guesses, however, that as between teacher and pupil, pupil was just a trifle more intelligent in the matter than teacher; for if one had to choose between holding that Henry VIII. or Elizabeth "began the church" (of England), the fact that Mary, succeeding the former after one remove, repealed all his ecclesiastical legislation so that any Church which he "began" obviously perished in the second reign succeeding, while most, or many, of the ecclesiastical statutes of Elizabeth continue to be law in England to-day, gives pupil the honor of being just a shade less unintelligent in a matter of history than her history teacher.

But how is it possible for any student of English history, such as one teaching the subject must be presumed to be, to convey so hopelessly unintelligent an impression to her pupil and to accept such statements in examination as not demanding correction?

AS TO WHETHER a new Church was or was not founded in England, whether by Henry VIII. or Elizabeth, the controversy has raged for many years and covers whole libraries. Romans claim there was. Anglicans claim there was not.

Nobody has commissioned the American public school to decide between the two claims. Anglicans have no right to demand that the negative position be taught in public schools, but they have every reason to demand that the affirmative position be not taught either. If our public schools may not be used for the purpose of teaching An-

glican claims, neither may they be used for the purpose of teaching Roman claims. If the typical American school book is, quite frequently, so worded as to convey, generally without categorical assertion, the Roman interpretation, it is not because that is the scholarly interpretation, but because American school book publishers well know how difficult, if not impossible, it will be to secure the adoption of any text book in our cities if Roman influence shall be exerted to prevent it. And so, where our teachers either are Roman Catholics or are particularly unintelligent on the issue, as Protestants generally are, the whole trend of teaching in history classes goes to establish the Roman contention. Perhaps the number of uncorrected blunders contained in the paragraph at the head of this editorial here reaches an unusual maximum, but the fundamental crime, that on a mooted question at issue between two Churches, the average public school teacher is, consciously or unconsciously, engaged in distinctively sectarian teaching under the cover of history, is one which demands the formal protest of all Churchmen and, perhaps, of the Church itself. Neither can we discover why Protestants should be so oblivious to the outrage as they generally are, leaving Churchmen alone with the burden of demanding that our public schools do not teach Romanism in their interpretation of history.

THE CONSCIENTIOUS history teacher may undoubtedly ask: If I am not to teach either of two contested interpretations, how, then, can I teach history at all?

The obvious answer is that she is bound to teach facts and not to attempt to interpret those facts in such wise as to indicate whether Henry VIII., or Elizabeth, or David Lloyd George, or anybody else, established at any stage of English history a new Church. And what are those facts that she is bound to teach?

That the phrase "Church of England" has been used to denote the official Church in that land at all times in English history, the *Ecclesia Anglicana of Magna Charta* being the exact Latin equivalent of the term used to-day. That Henry VIII. was almost as active as his successor, Mary, in combatting Protestantism and persecuting Protestants. In 1539, in the "Six Articles," the mediaeval philosophy called Transubstantiation was taken as the test of orthodoxy. A succession of Protestants were burned at the stake because of their religious convictions during his reign: Bilney in 1531, Frith and Hewitt (for maintaining Zwinglian opinions as to the Eucharist) in 1533; fourteen Anabaptists in 1535; Lambert, at whose trial for holding Zwinglian doctrines the king personally presided, in 1538; Barnes, Jerome, and Gerard, for holding the doctrine of

justification by faith, in 1540; five men in 1541 for "depraving the Eucharist"; three in 1543 for "jesting" against it; four in 1546 for denying Transubstantiation. "Certainly thirty persons at least were tried and burned as heretics for holding Protestant opinions in the reign of Henry VIII., without taking account of the far larger number who saved themselves from the stake by recantation", says Wakeman. At no stage in his career was Henry VIII. in sympathy with the teachings which were commonly accounted as Protestant. He was a disgrace to Christianity throughout his career, whatever be his relation to the Church, and in his will he left money for the establishment of chantries in which masses should be said perpetually for the repose of his soul. Not many Protestants will hold that that indicates an excessive degree of Protestant enthusiasm, however great the needs of his soul may have been.

The services that Henry incidentally performed in purging the Church from mediaevalism were the abolition of the papal supremacy in England, though the royal supremacy which succeeded to it was scarcely less oppressive; the beginning of the translation of the services into English; and a few very minor corrections of abuses. Neither Anglicans nor Protestants can credit or charge him with services to the cause of the Reformation beyond these.

Whoever alleges that he founded a new Church is morally bound to produce the statute or other document by which it was founded. To affirm that this was done must obligate one to produce the evidence.

But if Henry VIII. really founded a new Church, certainly the fact ought to have been well known by the time of his successor, Edward VI. The first Prayer Book in English dates from the second year of that monarch. The purpose of the revision of the old order that accompanied the translation is declared in the Preface to be that the variations in services were such that it had become difficult to find the places; while as to the translation, "the service in *this*"—not in a former—"Church of England these many years hath been read in Latin to the people, which they understood not." Consequently the service had been translated. How do these statements—and they are borne out by many others—fit in with any hypothesis that a new Church had been founded? And when, three years later, a more radical revision of the Prayer Book was made, this same Preface, in which continuity with the past is directly asserted, was continued. When a rebellion broke out in the west of England and the rebels objected to the new Prayer Book, a royal proclamation was issued which declared, "It seemeth to you a new service, and indeed it is none other but the old; the selfsame words in English which were in Latin, saving a few things taken out."

Queen Mary, of course, repealed all the Ecclesiastical legislation of her two predecessors, but in her very act of repeal she asserted the continuity of the Church which she found in England with that prior to those enactments: "Forasmuch as by divers and several Acts hereafter mentioned", recites her first act of repeal (1553), "as well the divine service and good administration of the sacraments, as divers other matters of religion, which *we and our forefathers* found in *this* Church of England, to us left by the authority of the Catholic Church, be partly altered and in some part taken from us..." "No person shall be impeached or molested" prior to the twentieth day of December for using "the divine service mentioned in the said Acts or any of them"—i. e., those of Henry VIII. and Edward VI.—"nor for the using of the old divine service and administration of sacraments, in such names and form as was used in the *Church of England*"—the same name applied to the Church before and after Henry VIII.—"before the making of any of the said Acts."

So not only did neither Henry VIII. nor Edward VI. understand that a new Church had been set up in England in the reign of the former, but neither did Queen Mary; no, nor did Churchmen singly or the Church collectively dream of it at that time; although in later acts of Queen Mary's reign the Church of England was treated as having previously been in schism and "separated from the unity

of the Catholic Church", the utmost that even triumphant Roman Catholicism in her unhappy reign dared to say of the Church of England at that time, which is very different from declaring that a new Church had been created and had then been destroyed and an earlier one restored.

And so we might go on through the acts of Elizabeth and those who followed her. The continuity of the Church of England as unbroken at any time is constantly assumed, frequently asserted.

Not by the severest strain of language can the Elizabethan Act of Uniformity be construed as authorizing a change from one Church to another. Soon after her reign began, the Queen set forth a "Bidding Prayer"—the original form of that which was adopted by our own General Convention in 1919—which begins: "Ye shall pray for Christ's Holy Catholic Church.....and especially for the Church of England and Ireland"—clearly as being an organic part of that larger Church. "Whosoever shall hereafter affirm", reads the third Canon of 1604, "that the Church of England, by law established under the King's Majesty, is not a true and Apostolical Church, teaching and maintaining the doctrine of the Apostles, let him be excommunicated." "Nay", it is argued in canon 30, "so far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, in all things which they held and practised, that, as the Apology of the Church of England confesseth, it doth with reverence retain those ceremonies which doth neither endamage the Church of God, nor offend the minds of sober men."

THESE ARE HISTORIC FACTS. Teachers of history are bound to take cognizance of them. To interpret them is not within the function of the public school teacher; but to ignore them, or to place upon the history of those critical years an interpretation that is inconsistent with them, is to repudiate history and to substitute modern Roman polemics for the history that our schools are bound to teach.

This is no small matter. The height of unintelligence reached in the examination paper which a high school teacher passed with the one impertinent correction that made it worse is probably exceptional. Most people know the difference between the Bible and the Book of Common Prayer. But the perversion of history in the interest of a particular religious body is a very common thing in our schools. It must be stopped. It is totally inconsistent with the cardinal principles under which the American public school system is operated. It is a prostitution of history.

Our people may well make inquiry how this critical period of English history is treated in their local high schools. We suggest, too, that in every community they make certain that a copy of Dr. Littell's *The Historians and the English Reformation* be placed in the reference library of every high school, and that the attention of the history teachers be directed to it. The present edition costs only \$1.50 and it will not be difficult to find that sum to place the book where it is now lacking. And in our Church schools, stress should be laid upon the correction of the common mis-teaching, so that high school pupils may at least discover that the Church challenges the popular fiction that is so often passed off as history, because Romans are so much more vigilant than we are.

NO doubt we are all impressed by that story, printed in the New York papers, of the twenty-one overcoats that were given in St. Mark's Church in the Bouerie to as many of the unemployed who were led there

Unique Scene in a Church

by Urban Ledoux and whose various stories were told to the assembled congregation on a recent Sunday morning. The generosity of those who gave, and the pitifulness of those who needed the gifts, alike afford a dramatic background to a unique scene.

Yet a moment's thought must suggest to any one that this is not the way in which to meet a serious situation.

Dr. Guthrie is said to have "made a strong address in which he attacked, without naming them, certain charitable organizations which, he said, came to the public, hat in hand, and then asked the poor man 45 cents for a meal while others charged him for the cast-off clothing they distributed. He said he would like to see an investigation of those institutions." Investigations, no doubt, are useful, and no one can object to his view. But we shall be greatly surprised if investigation does not reveal the fact that New York has institutions that can and will provide overcoats for those who need them much more wisely, if less spectacularly, than they were provided on the spur of the moment by the good people of St. Mark's.

Yet suppose we are wrong. Suppose that the charity organizations are so bound with red tape that they are failing in this emergency. Why, then, do not the good people of St. Mark's, spurred on by their enthusiastic rector, institute a citizens' movement to supply an organization to do this work better? If the rector of St. Mark's followed his Sunday work on Monday by taking steps to make such an episode unnecessary in New York forever after, we have only enthusiastic commendation for him. But he has been a citizen of New York for some ten years past, and if this curious scene in St. Mark's Church was really necessary, he cannot be acquitted of the serious indictment that must then lie against all New York for a condition that need not exist. Poverty and suffering must be dealt with much more adequately and efficiently than by asking worshippers in a church to strip themselves of overcoats for the sake of supplying them to men standing immediately before them. The responsibility of those who gave their overcoats by no means stops with that act.

We trust, therefore, that the rector and people of St. Mark's will immediately justify their joint indictment of the charity organizations of New York by providing a better one. Having done so, they will be in position to cope with the present situation much more wisely than they were able to do on that November Sunday morning. Indeed they may even find that the work was already being fairly well done by other good people before their dramatic effort had been made.

CROWDED though the columns of THE LIVING CHURCH always are, we have made place in this issue for a paper relating to conditions on Ellis Island that are so outrageous that nothing short of the wholesale indignation of the American people can deal adequately with them.

Administration of Ellis Island

The statement came to us several weeks ago, and was evidently sent to others of the religious press as well, some of which, notably *The Churchman*, have already published it. We deemed it wise to withhold publication until we could inquire from certain trustworthy advisers whether any additional information such as might possibly afford a different light upon the disgraceful episode might be obtainable, and the reply is that unfortunately there is not and that the statements set forth in the affidavit are probably quite indicative of general conditions on the island. We ought to add that our City Mission of New York maintains a chaplaincy on Ellis Island, doing what is within its power to assist those detained under our laws such as have proven so burdensome, but we have purposely not consulted them in this matter in order to prevent any possibility of official wrath being visited upon them.

Scarcely less reprehensible than the scandal on the island itself is the failure of officials, including the Secretary of Labor, to answer communications on the subject. That is a form of petty official cockiness that is especially intolerable to us. If Mr. Davis has no one in his office to open and read his official letters and see that each one receives prompt and courteous attention, we need a new Secretary of Labor.

Give yourself away to the great Master of souls. You will have CHRIST in you, and you will find Him the great secret of progress; you will find you are a different person this time next year.—*The Bishop of London.*

ACKNOWLEDGMENTS

ACKNOWLEDGMENTS RUSSIAN RELIEF THROUGH THE RUSSIAN METROPOLITAN

In memoriam. S. A. Mc. K. *	\$10.00
R. Bruce Kendig, Indiana, Pa. *	5.00
Helen E. Mahan, Quogue, L. I. *	5.00
R. H. M., Salina, Kans. *	10.00
Rev. C. W. Leffingwell, Pasadena, Calif. *	50.00
Rev. Charles N. Lathrop, New York *	5.00
Rev. Edwin A. Osborne, Charlotte, N. C. *	5.00
Rev. Walker Gwynne, Summit, N. J. *	5.00
A Churchwoman *	2.00
E. S. M. *	2.00
In Memoriam **	4.00
Mrs. J. C. Gibson, Concord, N. C. *	1.00
T. T. Chave, Okay, Okla. *	5.00
St. John's Church, Norristown, Pa. *	10.00
St. John's Church, Norristown, Pa. **	10.00
J. Clifford Phillips, Shippensburg, Pa. *	5.00
J. Clifford Phillips, Shippensburg, Pa. **	5.00
Miss A. C. Bidwell, Hartford, Conn. *	5.00
Mrs. Robert Scott, Williamstown, Mass. *	2.00
Rev. Walter C. Pugh, Kenneth Square, Pa. *	5.00
St. John's Church, Broken Bow, Neb. *	3.30
Thanksgiving Day Offering, St. James' Church, Goshen, N. Y. *	35.31
E. T. *	10.00
Miss Josephine Stockton, St. Luke's Church, Evanston, Ill. *	5.00
Thanksgiving Day Offering, Grace Church, Scottsville, N. Y. *	27.00
A. E. Welling, Newburgh, N. Y. *	20.00
H. S. F., Kingston, Pa. *	10.00
Abigail L. Harwood, White Plains, N. Y. *	10.00
	\$253.61

- * For destitute clergy.
- ** For destitute children.

NEAR EAST RELIEF FUND

St. James' Parish, Farmington, Conn. *	\$25.00
Trinity Church, Janesville, Wis. *	20.00
Thanksgiving Day Offering, St. Mark's Church, Toledo, O. *	54.32
Grace Church, Syracuse, N. Y. *	10.00
St. James' Church, Hydeville, Vt. *	2.50
"J. Bull", St. Paul, Minn. *	5.00
Caroline Rogers, Baltimore, Md. *	3.50
* For children.	

CHINESE RELIEF FUND

Grace Church, Weldon, N. C. *	85.10
-------------------------------	-------

A SONG OF REST

In pace, in idipsum, dormiam et requiescam.

Alone on the brown earth's breast I lie,
 And her cool breath whispers across from far
 In the west, from the mountain ramparts high
 (Deep shadows under the deep blue sky),
 To my tired soul, that the clash, and jar,
 The tumult, and trouble, and strife of earth,
 And the dread of death, which is dread of birth,
 Are little worth, are little worth;
 So rest, my heart, in peace.

Afar on the hillside the pine-trees croon
 With myriad voices a rune of rest;
 Here, the odorous woods are still as the moon,
 But the whole world swings to the pine-trees' tune
 Like a mother, soothing her babe at breast.
 O Heavenly Father and Mother Earth,
 Your peace, and the rapture of nature's mirth,
 Are wondrous worth, are wondrous worth;
 Rest, rest, my heart, in peace.

So quiet the Mother's repose at night,
 Under starry silences far away,
 That one doubts her awaking with morning light;
 But life will thrill when the sky shines white,
 And all be astir at the dawn of day.
 Exult, O heart! for to fight the death
 Of the love of God and the love of Earth
 Will be well worth, will be well worth;
 And after, rest, in peace.

WINFRED DOUGLAS

DAILY BIBLE STUDIES

[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.]

December 12

READ Isaiah 11:1-9. Text for the day: "And there shall come forth a rod out of the stem of Jesse".

Facts to be noted:

1. This is a prophecy of Christ's first coming into the world.
2. Christ came to redeem mankind.
3. The prophet not only foretells the redemption of man, but also the redemption of nature.

The purpose of Christ's first coming into this world is clearly revealed by the name that was given to him before His birth, "Jesus", and the name Jesus, means Saviour. Of His mother it was said, "And she shall bring forth a son, and thou shalt call His name Jesus; for He shall save His people from their sins". Our Lord came to save mankind, to redeem mankind. The world before Christ's birth looked forward to His coming, and His birth is the very apex of history. The people, before His coming, looked forward to it, we look back to it. We date our letters "A. D. 1921". What do those letters "A. D." "in the year of our Lord", actually mean to us? It is an easy matter to dilate in a general way upon our Christian inheritance, and the glory of Christian civilization, but the question for each one of us is, "What does Jesus Christ, the Saviour of the world, mean to each one of us as individuals?"

December 13—Messengers

Read St. Luke 9:51-56. Text for the day: "And sent messengers before His face".

Facts to be noted:

1. John the Baptist proclaimed the coming of Christ.
2. Before starting on many of His journeys our Lord sent messengers to tell the people of His coming among them.
3. Note our Lord's compassion upon those who would not receive Him.

We are living between the first and second coming of our Lord. We know when and how He came the first time, and we know that when He comes again, it will be for judgment, but we do not know when that second coming will take place. But there is one thing, of which we can be very certain, and it is this: Those of us who believe in Jesus Christ, and have accepted Him as Saviour, must realize that we are His messengers, and must do our part in preparing the way for His return for judgment. Difficult though the task may seem, discouraged at times to the very last degree, we have no alternative but to carry on and do our part in bringing other souls to Christ. There are two ways in which we can do our part, first, by daily prayer for the spread of Christ's kingdom, and, secondly, by seeing to it that no day goes by that we do not do some personal work for our Lord.

December 14—Certainty

Read Daniel 12:1-4. Text for the day: "And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever".

Facts to be noted:

1. Michael, whose name means "Who is like God?" is the Prince of Israel, that is, the guardian angel of Israel.
2. Daniel is told of the trials and tribulations ahead, but is assured of the ultimate success of God's people.
3. Then comes the announcement of the judgment, and the rewards that are to be given.

Ask almost any Christian worker about his or her work, and what will they tell you? Unless the ones to whom you speak are different from the large majority, they will tell you that they loved their work, but that there are times when they become so utterly discouraged that they are tempted to give up their work, and turn to something else. But why don't they give it up? Because back in their minds and hearts, behind all the heart breaks, behind all the discouragements, behind all the mistakes, and all the difficulties of Christian work, is the knowledge that they are co-workers with God in bringing souls to Him, and they know that they are responsible to God, and not to man. And they are conscious that after all, they must do their part, and leave the rest with God, with the absolute certainty that God will reward them, if they will persevere unto the end. The promise is sure: "They that turn many to righteousness shall shine as the stars for ever and ever".

December 15—He Will Come Again

Read Revelation 1:4-8. Text for the day: "Behold, He cometh with clouds and every eye shall see Him".

Facts to be noted:

1. A summary of our Lord's life and work on earth.
2. The certainty of His coming again.
3. He shall judge the nations.

Of the second coming of Jesus Christ, Dr. Liddon writes: "After death the judgment, 'The Day of God'. That day on which, in every heart, in every imagination, for bliss or for woe, He will be alone exalted—that day on which all merely human ideals of greatness, all false standards of conduct, or of honor, all the shadows, with which we men, in our weakness and our folly, have toyed during the years of time, will fade away, and be as though they had not been—that day when, to have been true to Him according to the light which He has given us, true to those eternal laws of righteousness, which He cannot change if He would, true to that Divine Saviour, who, in His unspeakable compassion, has bought us with His blood, will be happiness and joy ineffable—that day may be long in coming; it may come sooner, much sooner, than we think It will come at last. The question is, when it comes, how will it find us, all and each?"

December 16—"If I Be Lifted Up"

Read St. John 12:23-33. Text for the day: "And I, if I be lifted up, will draw all men unto me".

Facts to be noted:

1. It is by death unto the world that we pass into life eternal.
2. The Father's answer to the Son's prayer.
3. Our Lord foretells His death upon the cross.

When Christ was crucified, He was literally lifted up from the earth upon a cross, and that cross has become the center of the life of the world. The solution of the world's problems is to be found in the cross of Christ. It stands for love, it stands for sacrifice, it stands for obedience. Once Christ was lifted up by hostile hands. To-day He must be lifted up before the hearts of men by Christian people, who love Him for what He means to them as individuals and to the world. Every time we are truly obedient to the known will of God, we lift up the Christ; every time we show His love for us by our love for others and for Him, we lift Him up; every time we put self second and sacrifice and unselfishness first, we lift up the Christ, and through us the world learns to know its Redeemer and its God. God's purposes for the world will be accomplished, but we have our part with God in working out those purposes.

December 17—Now

Read II Corinthians 6:1-12. Text for the day: "Behold now is the accepted time, behold, now is the day of salvation".

Facts to be noted:

1. Every Christian is a co-worker with our Lord.
2. A sin committed by a Christian brings shame and disgrace not only upon the sinner, but upon the Church of God.
3. The sorrows that his ministry brought upon St. Paul. The only reward he asks is their loyalty to Christ.

A gentleman standing by Niagara saw an eagle light upon a frozen lamb, encased in a floating piece of ice. The eagle stood upon that dead carcass, and feasted upon it as it was drifting on towards the rapids. Every now and then the eagle would proudly lift his head into the air and look around him as if to say, "I am drifting towards danger, but I know what I am doing—before it is too late, I will fly away and make good my escape". When he neared the falls, he stooped, and spread his powerful wings—and leaped for his flight—but alas, while he was feasting on that dead carcass, his feet had frozen to the fleece. He leaped and shrieked and beat upon the ice with his wings, but the ice-frozen lamb and the eagle went over the falls, and down into the cold and darkness. Many a person intends, after a little more indulgence, to turn from sin and indifference but how often they are called from this world before the step was made. God is merciful, but God has told us that "Now is the accepted time, now is the day of salvation".

Prayer for the Week

O Lord, raise up, we pray Thee, Thy power, and come among us, and with great might succour us, that, whereas through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of Thy Son our Lord, to whom, with Thee and the Holy Ghost, be honor and glory, world without end. Amen.

IT IS PERFECTLY easy to give up every wrong habit but one, but it is that one which settles whether we crucify CHRIST or not.—*The Bishop of London.*



BLUE MONDAY MUSINGS

By *Presbyter Ignovus*

OF Shropshire I have written heretofore, and of the cheerful, prosperous market town, in whose streets as much Welsh as English is heard. Not far out is a delightful home, named from two great Druidical Stones that stand in its grounds. Dickens used to stay there; and

the tradition of its hospitality remains stronger with each generation. It was my last haven of rest before sailing: and Cecily and I took the opportunity of exploring other parts of the county unfamiliar to us both.

Where the Vyrnwy enters the Severn, in the open country, flat as your hand, stands Melverly church. So often the country is flooded that, as the local legend avers, its denizens, being asked where they live, reply, "Melverly, God help us!" But when it is a good season, the crops are so abundant that they answer arrogantly, "Melverly, where else?" To get there, a motor-bus was needed for the first lap. Then we walked a mile to a railway station on a branch line, which runs two trains a day, at uncertain intervals, if there are passengers. One passenger had been sitting there, for two hours, fermenting; but our arrival made it worth while to start the train. Half an hour took us three miles; and then it was only ten minutes' walk to the little church. It is a tiny, half-timbered building, dating, as it stands, from perhaps 1450; but a persistent legend affirms that under the plaster are fragments of a very ancient British church of wattle. I doubt if there are 150 persons in the parish; but no dissenting chapels are to be found to divide the little flock, which is a mercy. The hospitable rector, newly inducted, is full of local history; and one rejoices to find how much vitality is there, in that country-place where for so many centuries the praises of the One God have been sung.

LUDLOW is better known; and yet very few Americans take time to visit that beautiful hill-town, with its glorious church and its ruined castle, its fine seventeenth-century inn, "The Feathers", and its quaint, gabled houses, antedating that. Milton's *Comus* was first performed in the castle: the guide-books all tell that and are, for the most part, silent thereafter. But the ruined round Norman chapel, the fragments of the keep and the donjon, and the vast curtain-wall are worth attention, surely. If only Shropshire were a diocese, with its bishop living in the ample mansion adjoining the castle, and with the superb parish church for his Cathedral!

Between Ludlow and Church Stretton, in the open country, stands Stokesay. One sees it from the train; but it needs a really thorough inspection if its charm is to be felt. In a word, it is a fortified farm-house of about the twelfth or thirteenth century, a moated grange like Mariana's. Pathetically empty, with ghosts flitting from the great hall to the bower, or back to the tower that still looks formidable, much remains as it was at first. The great wooden bolts are built into the stone walls, and are still effectual after seven hundred years. The moat is a vegetable garden now; the sconces in the hall and the linen-fold panelled parlor are empty; one could wish that the owner would restore it altogether. Such a task would not be beyond the skill of architect and antiquary working harmoniously. An Elizabethan gate-house, of timber, is occupied; and close by is the ancient church, hideously deformed within, but stately without as of old. Saxon and Norman England seemed very near, as we sat in the peaceful enclosure; nor were wanting traditions of British

times and of the wild huntsman who still rides his rounds over the fields he once possessed.

BEYOND ELLESMERE and Bangor-on-Dee lies a little village clustering round a red-brick eighteenth-century church. It is an enclave of Flintshire, completely surrounded by English territory; and the church is especially worth seeing as an untouched survival of the truly Dark Age. The social hierarchy is duly emphasized in pews, raised higher and higher according to the dignity of their occupants, till at last the chief personage finds himself in a private box in the chancel, with an easy-chair, a table for his luncheon-tray, and other intimate conveniences. Even the seats for the farmers and their hinds bear the heraldic insignia of the landlords; and the walls seem falling inward with the weight of armorial marble. The most precious thing is the great east window of ancient glass. The principal family had destroyed an old church, in their wanton pride, preserving the windows more by accident than design. When it seemed to them that they were under the shadow of the curse that falls on sacrilege, they bethought themselves, and built on a chancel end, filling the window with all the old glass they could recover. It is beautiful enough to have made much amends: I hope the curse has passed.

As happens too often in such villages, the inn is only a beer-house, and our request for food was met with surprise and refusal. But someone showed us Mrs. Croucher's cottage, next the school; and there, in a low-studded room, immaculate and cozy, the kindly, cheery matron served us all we needed. It was one of the jolliest meals of the summer, and I pay her my compliments for it.

These are fragmentary impressions, snap-shots from the land I love best of all overseas; and if they help to make any who know not Britain understand even in small degree why we love her so well, they will not be in vain.

ARE WE EDUCATED?

By THOS. F. OPIE

ALL true education is insight into God", says Professor MacFayden, of Canada. By that token, how many of us are educated?

Without God and God's contact with nations and people, history is unintelligible gibberish. Read God out of the history of the human race, and every great epoch is meaningless, and the so-called civilizing trend of man leads nowhere.

Without God, geology, biology, and psychology constitute the unsolved riddle of the universe. Whence came the untold deposits of wealth in the bosom of the earth but from the infinite creative power of God? Whence have we life and mind (not to mention matter) but from God? The agnostic and infidel scientist is not educated in any fine sense.

Astronomy is the study of a madman, and astronomers are as a group of babbling idiots in an insane asylum, if there is no God! "The heavens declare the glory of God and the firmament showeth His handiwork"; "The fool hath said in his heart, 'There is no God!'"

If the study of nature, of man, of events, and things, and worlds does not give us an insight into God, then it is "confusion worse confounded". It can be but a poor sort of education, indeed, that leaves us a mental mystic maze, from which we have no power of ourselves to extricate ourselves.

Add to man, God, and you have a universe; subtract God, and you have not even a fool's paradise; you have only a fool's mad nightmare and the crazy-quilt of distorted mind. Man is! The world is! God is! Education proves it.

An Approach to the Eastern Orthodox Churches

THE following careful Statement has been prepared at the request of a committee of the New York Branch of the Clerical Union for the Maintenance and Defense of Catholic Principles, with a view toward inviting the signatures of American bishops and clergy and transmitting it, with those signatures, to the authorities of the Orthodox Eastern Churches. Copies will be mailed to our clergy shortly with the request for such signature.

To the Bishops and other Clergy of the Holy Orthodox Churches, Greeting in Christ:

WHEREAS, the Holy Spirit, we believe, has impelled many in the Holy Orthodox Churches of the East and in the Anglican Churches to take to heart the sad division between us and its baneful spiritual results, and to labor for better mutual understanding and intercommunion between these Churches; and

WHEREAS, among the questions which have converged in the conferences, correspondence, and other investigations and discussions that have taken place between us, the validity of Anglican Orders has great importance; and

WHEREAS, the validity of these Orders is closely connected in the minds of Orthodox Eastern theologians with the question as to whether the Anglican Churches accept the Sacramental nature of Holy Order and the Catholic doctrine of priesthood;

THE UNDERSIGNED bishops and priests of the American Church, known in law as the Protestant Episcopal Church in the United States of America, hereby submit to their Holy Orthodox brethren the following statement:

I. HISTORICAL

It is known to your scholars that this American Church is a daughter of the Church of England, and possesses an episcopate derived by unbroken succession from the episcopate of that Church. The official records of the acts of consecration by which this succession has been secured and continued are in existence and open to the scrutiny of those who would investigate the facts.

It is also known and beyond controversy that the English episcopate, from the days of its original planting and organization in England in the sixth and seventh centuries A. D., has carefully retained an unbroken episcopal succession, derived in part from the Roman See through Archbishop Theodore, a native of Tarsus who was consecrated in Rome in 668, A. D. but several times reinforced by other lines of apostolic succession.

It is further clearly established that in the changes which occurred in England during the reformation of the sixteenth century earnest care was taken to preserve this succession unbroken. The main line thereof comes through Archbishop Parker, who was consecrated in Lambeth in 1559 by four bishops, the manner of consecration being such that its validity is not imperiled if it could be shown, as it plainly cannot be shown, that Bishop Barlow, the chief consecrator, had not been properly consecrated. Moreover, it is an established fact that the succession through Archbishop Parker has been reinforced at least twice from other lines of succession.

Again, it is beyond dispute that the manner of consecration of bishops in the English Church, and in the Churches derived therefrom, has been in every vital particular in accordance with general Catholic custom and tradition. The rule that at least three bishops should participate in all episcopal consecrations has been preserved and is canonically prescribed. The laying on of hands is invariably employed with an accompanying use of the words, "Receive the Holy Ghost, for the Office and Work of a Bishop in the Church of God, now committed unto thee by the Imposition of our hands; In the Name of the Father, and of the Son, and of the Holy Ghost, Amen." The rite of consecration at large includes a solemn celebration of the Holy Eucharist, and contains a prayer in which this introductory phrase is prescribed and used: "Almighty God, the giver of all good things, who by Thy Holy Spirit hast appointed divers Orders of Ministers in Thy Church". The undeniable meaning is that the Anglican Churches preserve their several Orders of the ministry as having been appointed of God by His Holy Spirit.

Still further, the rite for the Ordination of Priests, and that for ordaining Deacons as well, contains the same phrase referring to the divine appointment of the Orders of the ministry which we have quoted above. The same solemn celebration of the Holy Eucharist is prescribed; no one but a bishop is allowed to ordain either priest or deacon; and the words used by the Bishop when he lays his hands on the candidate for the priesthood are: "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained. And be thou

a faithful Dispenser of the Word of God, and of His holy Sacraments; In the Name of the Father", etc. In the first reformation Ordinal, used from 1553 to 1661, the phrase designating "the Office and Work of a Priest in the Church of God" was absent; but the conferring of the Holy Ghost, and of power to remit sin, was there; and it is well established that the name of the Office was not designated in the forms of ancient Catholic Ordinals, for example in that of Rome previous to the eleventh century. The insertion in 1661 of the designation of the priestly Order now employed was not due to any doubt as to the validity of the form which had been used during the previous century, but was the Church's answer to those Nonconformists who wished to have all references to priesthood eliminated from the existing rite.

Finally, the intention thus clearly implied of retaining the threefold ministry of the Catholic Church in its traditional meaning and functions is expressly declared in the general Preface to the Ordinal in the following terms.

"It is evident unto all men, diligently reading Holy Scripture and ancient Authors, that from the Apostles' time there have been these Orders of Ministers in Christ's Church—Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public Prayer, with Imposition of Hands, were approved and admitted thereunto by lawful Authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following or hath had Episcopal Consecration or Ordination."

In these words, the enforcement of which is carefully provided for in our Canons, we find that the official mind and teaching of the Anglican Churches accords with that of the Catholic Church in the beginning—that the ministry of bishops, priests, and deacons is of apostolic origin and may not be altered, and that its valid continuance can be maintained only by reserving the function of ordaining sacred ministers to the episcopate. In other words the doctrine of apostolic succession has been retained, and enforced in prescribed practice.

II. THE SACRAMENT OF HOLY ORDER

The question has been raised as to whether the Anglican Churches teach the sacramental nature of Holy Order. In other words, Do these Churches teach that by means of the episcopal laying on of hands in Ordination supernatural grace is conveyed? We maintain that they do so teach. It is true that our doctrinal standards nowhere say in direct terms that Holy Order is a Sacrament: the reason being that it is customary among many of our people to apply the term "Sacrament" to those visible means of grace only which are generally necessary for salvation, and Holy Order is not necessary except to such as are to be made ministers of the Catholic Church. The difference between the official teachings of our several Churches as to the sacramental nature of Holy Order is apparent only, and not real. It is merely one of terms employed.

The proof of this is that the Anglican Churches administer Holy Order in a manner, and with prescribed terms, that undeniably teach its sacramental nature and effect. When the Bishop lays his hands on the candidate for the priesthood, he is directed to say: "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. . . . In the Name of the Father", etc. Such a form—and that for consecrating Bishops is of similar phraseology and implication—plainly teaches that the Holy Spirit is actually conveyed by the visible sign of laying on of hands. In other words, the Anglican Churches express their official doctrine on this subject by what they require to be said and done in the Ordination of ministers; and this doctrine agrees with the doctrine signified in the Holy Orthodox Churches when they declare Holy Order to be a Sacrament—the doctrine, that is, that *Holy Order is a visible sign by means of which supernatural grace is conveyed.*

This teaching is confirmed by the sacerdotal nature of the functions which are reserved to the Order of Priests and which, therefore, reveal the meaning of the words in the form of the Ordinal, "the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands". These functions being supernatural, the imposition of hands by which they are committed to priests must be regarded as a Sacrament

In the sense in which it is so regarded by the Orthodox Easterns. The form of the Ordinal itself specifies the forgiving of sins among the functions of priesthood, and throughout our liturgical offices this function, along with that of celebrating the Holy Eucharist, is carefully reserved to priests. No sacramental function which the Holy Orthodox Churches reserve for priests to perform is allowed to be performed by a deacon or layman in the Anglican Churches.

III. THE HOLY EUCHARIST

The sacramental and truly sacerdotal nature of our priesthood appears in the Anglican doctrine and prescribed practice of the Holy Eucharist. We, therefore, add some explanatory remarks on this subject.

Because of the great confusion and strong reaction against the papal system prevailing in the sixteenth century, the framers of the Anglican *Articles of Religion* took especial pains to make clear the rejection of distinctively "Romish doctrine", and this explains the limitations which appear in their positive affirmations of Catholic doctrine concerning the Holy Eucharist. None the less, what the Articles did affirm has undeniably been held from the beginning by the Catholic Church, both East and West, and no element of Orthodox doctrine on the subject is denied by them. The articles were designed as an *Eirenicon* rather than as a *Confession of Faith*, and this, rather than any repudiation in them of assured Catholic doctrine, explains their limitations.

Transubstantiation was rejected; but, as the context clearly shows, in the particular sense of a *physical* change in the elements. Sacrifices of Masses were also rejected; but plainly in the sense of additional or supplementary sacrifices, such as would imply the insufficiency of the Sacrifice of Christ's death. There is no denial in the Articles either of the real presence of the Body and Blood of Christ in the consecrated species or of the Eucharistic Sacrifice in the sense maintained in Holy Orthodox Confessions and by Catholic Fathers. Our *Catechism* declares the inward part of the Sacrament to be "The Body and Blood of Christ", and the consecrated species are required to be described respectively as "The Body of our Lord Jesus Christ" and "The Blood of our Lord Jesus Christ" when administered to the faithful. Furthermore, the sacrificial nature of the Eucharist appears in the manner in which it is celebrated (in all vital regards, in accord with ancient Catholic and existing Holy Orthodox Liturgies, and also in certain phrases which are prescribed). The priest is directed to say at the close of our Prayer of Oblation, "And although we are unworthy, through our manifold sins, to offer unto Thee any sacrifice; yet we beseech Thee to accept this our bounden duty and service". In the same prayer the oblation is described as: "this our sacrifice of praise and thanksgiving" and as the offering of ourselves "to be a reasonable, holy, and living sacrifice unto Thee." But still more conclusive, we think, is the general structure of our Liturgy, which conforms in fundamental outline to the Liturgies of the Holy Orthodox Eastern Churches, and embodies a formal action that in itself is undeniably sacrificial. Accordingly, in spite of the strong impulse to which many of our writers have yielded to avoid, and in certain instances to disparage, sacrificial terminology, our English Archbishops in 1897 felt free to write (in their *Answer to the Bull of Pope Leo XIII condemning Anglican Orders*), "We are accustomed to describe this service as the Eucharistic Sacrifice".

The full text of the passage referred to is as follows:

"Eucharistiae sacrificium vere docemus nec sacrificii crucis nudam esse commemorationem' credimus, ut Concilio illo citato (Tridentino) nobis videtur imputari. Satis tamen credimus in liturgia nostra qua in S. Eucharistia celebranda utimur,—corda habentes ad Dominum, et munera, quae ante oblata sunt, jam consecrantes ut nobis corpus et sanguis fiant Domini nostri Jesu Christi—sacrificium quod ibidem fit ita significare. Memoriam scilicet perpetuam pretiosae mortis Christi qui ipse est Advocatus noster apud Patrem et propitiatio pro peccatis nostris, usque ad Adventum Ejus secundam praeceptum Ejus observamus. Primo enim sacrificium laudis et gratiarum offerimus; tum vero sacrificium Crucis Patri proponimus et representamus, et per illud remissionem peccatorum et omnia alia Dominicae passionis beneficia pro tota et universa Ecclesia impetramus; sacrificium denique nostrum ipsorum Creatorem omnium offerimus, quod per oblationes creaturarum Ipsius jam significavimus. Quam actionem totam, in qua plebs cum sacerdote partem suam necessario sumit, sacrificium Eucharisticum solemus nominare"—(*Responsio Archiepiscoporum Angliae, XI*).

A few words may well be added incidentally concerning the *Epiclesis*, or Invocation of the Holy Spirit, although we do not attempt to discuss at length the questions involved. This is indeed quite unnecessary, for our liturgical practice is in essential accord with that of the Holy Orthodox Eastern Churches. The Church of England, it is true, does not in its Liturgy invoke the Holy Spirit *by name*; and the language which there does

duty for the *Epiclesis* occurs before instead of after the recital of the Words of Institution of our Lord. But in the consecration prayer that Church prays, "Hear us, O merciful Father, we most humbly beseech Thee; and grant that we receiving these Thy creatures of bread and wine, according to Thy Son our Saviour Jesus Christ's holy institution, in remembrance of His death and passion, may be partakers of His most blessed Body and Blood". This prayer, while it does not name the Holy Spirit, should be understood as a prayer for His operation on the bread and wine, for there is absolutely no doubt among Anglicans that when the Father fulfils this prayer He does so by the operation of His Holy Spirit.

In the Liturgy of the Episcopal Church of Scotland the *Epiclesis* is placed, as in the Eastern Liturgies, after the Words of Institution and Oblation, and conforms to Holy Orthodox usage in explicitly invoking the Holy Spirit that He may "bless and sanctify" "these Thy gifts and creatures of Bread and Wine; that they may become the Body and Blood of Thy most dearly beloved Son". Our American Liturgy observes the same Holy Orthodox order, and similarly invokes the Holy Spirit "to bless and sanctify these Thy gifts and creatures of Bread and Wine; that we receiving them . . . may be partakers of His most blessed Body and Blood".

It is carefully to be noted that, whatever variations of phrase and (in the Church of England) of order of arrangement from Eastern phrases and arrangement have occurred, the Anglicans firmly believe in the necessity of the Holy Spirit's operation in making the Sacrament to be Christ's Body and Blood. They also believe that a mere recital of the so-called Words of Institution is not sufficient, but that prayer for the divine operation of the Holy Spirit (whether He is expressly named or not) is also needed.

We make this statement to our Holy Orthodox brethren, not because we have any doubts either as to the validity of Anglican Orders, as to the sacramental nature of Holy Order, or as to the sacerdotal meaning and value of the functions (Eucharistic and others) assigned to our priesthood, but because we would remove every barrier of possible misunderstanding of our position among our Holy Orthodox brethren, in the interest of visible unity and communion between us. We who sign this statement believe with all our hearts whatever the Catholic Church teaches. We accept the entire Catholic Faith and all the Sacraments and precepts of the Catholic Church; and it is because we believe the Anglican Churches officially to have retained the Catholic Faith and Order in their essential integrity that we cherish our Anglican obedience, in spite of the limitations of discipline which our peculiar circumstances have imposed upon us.

We humbly pray to our heavenly Father that by His Holy Spirit He may clear away all causes of misapprehension between the Holy Orthodox and Anglican Churches; that He may cause deeper, holy love between us; and that He may bring to pass a full restoration of visible unity between us in the mystical Body of His Son, Jesus Christ, Amen.

THERE are four sorts of men who are concerned with order, laws, and customs. Some keep them neither for God's sake nor to serve their own ends but from constraint. . . The second sort obey for the sake of reward: these are men who know nothing beside, or better than laws and precepts, and imagine that by keeping them they may obtain the Kingdom of Heaven and Eternal Life, and not otherwise; and him who practiseth many ordinances they think to be holy, and him who omitteth any tittle of them they think to be lost. Such men are very much in earnest, and give great diligence to the work, and yet they find it a weariness. The third sort are wicked, false-hearted men, who dream and declare that they are perfect and need no ordinances, and make a mock of them.

The fourth are those who are enlightened with the True Light, who do not practise these things for reward, for they neither look nor desire to get anything thereby, but all that they do is from love alone. And these are not so anxious and eager to accomplish much and with all speed as the second sort, but rather seek to do things in peace and good leisure; and if some not weighty matter be neglected, they do not therefore think themselves lost, for they know very well that order and fitness are better than disorder, and therefore they choose to walk orderly, yet know at the same time that their salvation hangeth not thereon. Therefore they are not in so great anxiety as the others.—*Theologia Germanica*.

In the Holy Communion we plead the great sacrifice which can never be repeated. As Joseph's brethren held up the blood-stained coat before their father to tell him in a touching way that Joseph was dead, so in the Holy Communion we hold up as it were the blood-stained coat before the FATHER in Heaven.—*The Bishop of London*.

CONDITIONS ON ELLIS ISLAND

WITH INFORMATION THAT ELICITS NO RESPONSE FROM
AMERICAN OFFICIALS

To the Editor of *The Living Church*:

I AM enclosing herewith an affidavit which was handed to me by the secretary of our committee (of the World Alliance for International Friendship Through the Churches) in London which tells of the brutal treatment by our immigration authorities of Mr. Glanvill, who came to this country to complete his course in the Y. M. C. A. College in Springfield, and was accompanied by his wife and infant son.

Our organization appointed a committee, composed of Dr. Merrill and myself, and gave us authority to take up this matter with Mr. Wallis, who was then Commissioner of Immigration at Ellis Island. We sent him a letter by special delivery after having called up his office to ascertain that he was there. We waited ten days and heard nothing from him. We then wrote to the Secretary of Labor, the Hon. James J. Davis, in Washington. We have received no reply from him up to the present. In the meantime Mr. Wallis evidently heard from Washington, for his office called us up and said that he had not received our letter. We then, at the request of his secretary, sent him another letter, together with the affidavit and other papers in the case. No word has been received from Mr. Wallis in reply to these two communications. It should be said that since we first wrote Mr. Wallis he has been deposed and Mr. Robert E. Tod put in as Commissioner of Immigration at Ellis Island.

Reports in the newspapers indicate that Mr. Tod is endeavoring to clean up the situation. However, we happen to know here that conditions have been so bad, and this case is so flagrant, that it is not simply enough to make a few shifts and a few minor changes in the personnel at the Island. The whole immigration system has been badly managed, and this case is simply one of dozens of a similar nature.

It seems to our board that this case should be given wide publicity and should be noted through our religious papers, and such a protest made that the Government will be forced to make amends in this case, and guarantee, by making the most drastic changes in administration, that a thing of this kind cannot occur again.

Thanking you in advance for your cooperation in helping us to create public sentiment that will demand the remedying of a bad situation that is creating ill-wind and making difficult the work to which we have set our hands, and in which all of us are involved. I am,

Cordially yours,

HENRY A. ATKINSON.

Statement of treatment meted out to Mark Glanvill, English born; Evelyn Glanvill (wife), British South African born; Mark Glanvill, Jr. (infant son), British South African born; on Ellis Island by the U. S. immigration authorities. Detained July 23, 24, 25, 26, 1921.

We arrived in New York Harbor per the R. M. S. P. *Orduna* on July 22, second cabin. As is customary, the passengers lined up to pass the immigration officers. When our turn came the official, without question, curtly told us that we were "over the quota" and would have to await word from Washington—particulars having been telegraphed there. We did not anticipate any difficulty and were quite content to wait on board for the expected word. We were not of course permitted to land. The next afternoon we were called before a different official, on the boat, who told us that it would be necessary for us to go to Ellis Island. He stated we would certainly be released from the Island the next morning, that it would be very comfortable there for us. We were concerned about our baby boy and questioned the official regarding conditions on the Island. He assured us that it was an excellent place, at which we would be well treated and be able to get all things necessary.

We went to the Island willingly, believing it would be only a matter of a few hours before being released. We were taken by a representative of the Royal Mail Steam Packet Co. to the Island. Our reception there was almost insolent. We were made to stand about for an hour and given no assistance with baggage extremely heavy and cumbersome. A woman (so-called matron) conducted us through long passages and corridors. She was sharp and totally unsympathetic to Mrs. Glanvill and baby; we began to grow suspicious. The aspect of the building, so far as we had seen it, was prison-like, but as we marched along it grew more and more so. Presently we reached a wide

passage completely blocked by a seething mass of humanity, filthy in the extreme—Europe's worst, negroes, Asiatics—dregs of humanity; they were pushing and yelling and cursing, men and women alike. Women with tiny babies in their arms were jammed in the mass. They were responding to the supper bell. Little we knew it, even then, these were to be our companions. We were shown into a cell, almost the size of a large double room, with window barred with a strong steel mesh. We realized then we were virtually prisoners.

To shorten the statement, conditions found existing will be merely outlined.

The cell just mentioned was for day use.

Day Cell—Our particular cell contained about twenty-seven persons, men and women, with seating accommodation for about fifteen. As stated, the window was fenced in. Our cell was one of some eight in that particular corridor. We were allowed to use the corridor and had access to the other cells in it, but the cells were all crowded and the corridor was the general standing place for the overflow. Each cell had a lavatory—naturally in a vile condition—*common to both sexes, and with but a swing door without fastenings*. Men and women used it frequently, apparently unconcerned. The floors of the cell were paved and an attempt was made to keep it clean, but the occupants were too many and indifferent, and muck soon accumulated. The smell in the cell was abominable.

Night Cell—Cells a little larger than the day ones. Thirty-seven slept together, and I believe in some cases more. I was confined with steerage people—mostly Greeks; the stench was terrible. The bunks were of iron, one above the other, three high, with little space between, covered with dirty canvas. No mattresses or pillows were provided. Blankets were not given, but filthy ones were to be found lying on the bunks. The blankets were ridden with lice, and were gritty. Mice ran over the floor at night; little sleep was to be had. The din of the hundreds sleeping in close proximity (the night cells surrounded a big hall and had open tops in most cases) was terrific, and continued until a late hour. We were all marched to bed at 6:30 and locked in; the cell doors were usually opened about 6 A. M. Mrs. Glanvill and baby experienced similar treatment as described, but in her case she was turned out at 5:15 A. M.

One evening the British people were put together in night cells, but only after much protest, and it only worked once. It was quite impossible to get a bath. I could get neither towel or soap.

Meals—After being turned out of the night cells we were made to stand around in corridors for an hour and a half. We could never understand the reason. The bell then went for breakfast and of course there was the usual rush and push. It must be here stated the food on the Island was not bad. It was extremely coarse and unpalatable. We were fortunate in being put in the care of an attendant who did his best. We were allowed to purchase milk; others were not so fortunate. We all ate together, many hundreds, yelling, screaming, and grabbing—general pandemonium.

The Porch—Part mornings and part evenings we were all allowed out on a large porch overlooking the harbor. The Statue of Liberty could plainly be seen if one cared to look at it. The porch was caged in with the same close steel mesh. It was used by hundreds at a time and was always crowded and in a filthy condition. Once on the porch we were not allowed in to conveniences. It is not impossible to imagine the condition of the floor with many children cooped up without access to lavatories.

Officials—We found the officials invariably insolent and cruel. Guards treated women without regard of their sex—yelled, and pushed them to and fro. The women attendants were callous and indifferent. The cleaners were mostly colored men, who were insulting in their treatment.

Board of Inquiry—We arrived on the Island on the Saturday, and on the Monday we were taken before a board. Before our turn came we sat on benches and noted the treatment of other cases by the board. The members of the board were curt and the chairman sarcastic and vulgar. When our turn came we were treated with respect but hurriedly. We were told that we could not be released because

of baby. Evidently at this point they were prepared to release my wife and self. We were then told we were "excluded." An outside official told us this meant our doom. Later on in the day I was told I might appeal, but that likely it would take nine days—and then perhaps be unsuccessful.

By this time the health of my wife, a delicate and refined woman, was giving way. Baby was getting ill. Instant action to obtain release was necessary. I was desperate, when fortunately I learned that there was a Canadian representative on the Island. Having served with the Canadians during the war, I thought he might be able to arrange our release to proceed to Canada. This, however, he could not do, but he suggested and advised that we appeal to the commissioner of the Island to be deported. I did this through him, stating I would pay my own fare back to England. The Canadian arranged everything, and on the Tuesday we were taken under guard to the Aquitania, where we remained in his custody until the boat sailed.

Before closing let me state that we were allowed access to neither telephone nor telegraph. I fought hard to interview the Y. M. C. A. man on the Island, and it took two days to get a message to him. It was with great difficulty I got a message to the Canadian representative. Guards were everywhere. Prison conditions existed throughout. The whole experience was cruel, revolting, and humiliating. For one night Mrs. Glanvill went to hospital, baby not being well. She and baby were treated in a shameful way. The nurses shook their fists in her face when she appealed for food for baby. She returned the next day on the point of collapse.

We were not alone in our captivity, other South Africans were involved. Find Mr. Elliott and son, Clifford Hotel, Hunter Street, Russell Square, or Cathcart, Cape Province, South Africa—also Mrs. Lavine, Queenstown, South Africa, for confirmation of this. Mr Elliott was taking his son to a university in California.

The object of my visit to the United States was to complete a course at the Y. M. C. A. College, Springfield, Mass. I had been studying at this college over two years prior to the war. I left there to enlist in Canada in 1914. I had my credentials but was not given an opportunity to exhibit them. I had £100 in English notes on the Island and £100 more in English money, and \$150 awaiting me at the 23rd Street Y. M. C. A., New York.

(Signed) MARK GLANVILLE.

P. O. Box 95,
c/o P. A. Luckhoff,
Graff Reinet,
Cape Province,
South Africa.

NOTE—The officers of The World Alliance for International Friendship Through the Churches are: Chairman, William P. Merrill; general secretary, Henry A. Atkinson; educational secretary, Frederick Lynch; associate secretary, Lindley V. Gordon; secretary, Oriental Relationships, Sidney L. Gulick; treasurer, George A. Plimpton.

IT SEEMS to me that real liberty consists in obeying God in all things, and in following the light which points out our duty, and the grace which guides us; taking as our rule of life the intention to please God in all things; not only always to do what is acceptable to Him, but if possible what is *most* acceptable; not trifling with petty distinctions between sins great and small, imperfections and faults,—for although it may be very true that there are such distinctions, they should have no weight with a soul which is determined to refuse nothing it possesses to God. It is in this sense that the Apostle says, "The law is not made for a righteous man:"—a burdensome, hard, threatening law, one might almost say a tyrannical, enslaving law; but there is a higher law which rises above all this, and leads him into the true "liberty of sons,"—the law which makes him always strive to do that which is most pleasing to his Heavenly Father, in the spirit of those beautiful words of St. Augustine: "Love and do what thou wilt."—*Fénelon*.

TO BEAR the cross properly brings you the joy of union and communion with your LORD every day. He is never so near to any as those who are bearing the cross after Him.—*The Bishop of London*.

WHOSE CHURCH IS IT?

THE Church takes its character and its vitality from the people who compose it.

It is either the Church Militant or the Church Somnolent.

Militant means fighting. No army can fight if the rank and file undertakes to leave all the fighting to the captains. No Church is militant when its people hang back and leave all the work to the clergy.

Whose Church is it in your parish? If it is the Reverend Mr. So-and-So's Church, it may be a strong social and ethical organization, but it has not much spiritual strength. If it is "our" Church, it has some hope of advancing the Kingdom of Christ on earth.

Why do you go to church in your parish? Is it to hear a fine sermon and listen to the excellent music of a paid choir? Or is it to worship God and receive the refreshment of the spirit that comes from honest and devout participation in public devotions?

When a large congregation fills a church's pews to hear an eloquent clergyman preach, it is a tribute to that clergyman's gift of exhortation. When a church is filled to hear a special musical programme, it shows appreciation of the musical skill of the choir leader and the organist.

But when a church is filled at an early service, at a service conducted by a lay reader, at a service for which no elaborate preparations have been made—that means that there are real Churchmen in the congregation.

"If," said a layman to his rector, "I had known you were to preach, I should have attended that service."

"If," replied the rector, "you had been there knowing I was not to preach, I should be more certain of the genuineness of your devotion."

* * * *

If it had not raised a cent for missions, the Nation-wide Campaign would still have justified itself through changing somnolent members to militant members. The campaign sought men as well as money. Naturally, it got both. The scriptural phrase can be reversed to read: "Where your heart is, there will your treasure be also."

How is the Church judged by those outside it?

The efficacy of the Church's teachings is judged not by the conduct of those who teach, but of those who are taught. If they show that the Church means something to them, "others, not of this fold," will conclude that the Church is a necessary thing in their lives. They will want it, even demand it. But if we of the Church fail to bear witness in our lives to the power of the Holy Spirit, how can we expect others to believe?

Whose Church is it?

If not our own—nobody's.

(Published by the District of Spokane).

THE FIRST feeling that we have on entering a church is one of peace and repose. The world is in such a hurry, and is moving, as some people tell us, so much faster than formerly, that we seem to want a few minutes of rest, an occasional breathing time before we go hence. We desire to be with God as we believe that we shall hereafter be with Him. Here, at any rate, the strife of tongues is hushed, the strain of mind is taken off, the cares of life are no longer immediately present to us: "There is a great calm". Here we pause for a moment in our journey that we may proceed refreshed. Here we are raised above the mean thoughts of mankind; we hear the words of the saints and prophets of old; we live for a short time in the nearer companionship of God and of another world; we pass in review the last day or two, and ask ourselves whether we are doing enough for others; we seek to realize in our minds a higher standard of duty and character. Here are revived in us those aspirations after another and better state of being, which in good men are always returning and are never completely satisfied, but which, like wings, bear us up on the sea of life, and prevent our sinking into the routine of custom which prevails around us. Here we resign ourselves to the pure thought, to the pure will, to the pure mind, which is the truer part of our own souls, and in which and through which we see God.—*Benjamin Jowett*.



CORRESPONDENCE

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

THE EPISTLE FOR ALL SAINTS' DAY

To the Editor of *The Living Church*:

IN your issue for November 26th a correspondent proposes the alteration of the Epistle for All Saints' Day, and especially the removal of the enumeration of the twelve thousand from each of the twelve tribes. Doubtless this passage, read and heard, is sometimes irritating when its significance is not perceived. May I then suggest, without detail, what seems the probable interpretation of Rev. vii?

It contains two panoramic visions, representing two great events: (1) the sealing for protection of God's people on earth (v. 1-8), and (2) the assemblage of the saints in joy above (v. 9-17).

These refer not, as might at first be supposed, to different sets of God's people, as Jews and Gentiles. The same persons, the true Israel of God, gathered from all nations, are depicted in both scenes, the imagery of the two being drawn respectively (1) from the Passover and (2) from the Feast of Tabernacles.

The number 144,000, like all numbers in the Apocalypse, is of course symbolical (12x12, a thousandfold), and stands for the Apostolic Church indefinitely multiplied. And this total is made up not only of all nations but of all ranks, and classes, and ages, and temperaments, represented in various ways by the twelve tribes. The least, as well as the greatest portions and elements of Christ's Church, furnish their full quota to the blessed company.

Thus understood, is not the passage full of inspiration and encouragement appropriate to the festival?

One Epistle that should certainly be changed is that for the Circumcision, which is singularly uninspiring to the many persons who attend church with good resolutions at the beginning of the New Year. This selection (in contrast with the All Saints' Epistle) is an unhappy innovation of the Prayer Book of 1549. Phil. ii 9-13 was proposed as a substitute in the Report of our Revision Commission in 1919. I venture to think that to begin with v. 5 (in spite of the Palm Sunday association) would be an improvement, as bringing in not only the Holy Name but also the humiliation of the Incarnation, commemorated at this time. "Wherefore" in v. 9 is an exceedingly awkward beginning.

Burlington, Vt., Dec. 2, 1921.

ARTHUR C. A. HALL.

PROVINCIAL AUTONOMY

To the Editor of *The Living Church*:

SPECIALIZATION in the activities of membership is a fundamental ecclesiastical principle. St. Paul pertinently asks: "If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?" (See I Cor. 12 and Eph. 4).

What is true in respect to functional coordination of individual members is also true of the larger units of ecclesiastical jurisdiction. National Churches, according to implications in the Preface of the Book of Common Prayer, specialize along ethnographic lines. Physical, social, and economic conditions differentiate the sections of a country and so should make its ecclesiastical divisions—dioceses and missionary districts—specialties in regard to character of work and worship. Parochial business, which may be classified as the ecclesiastical and the commercial, is best conserved through specialization, the rector guiding the ecclesiastical affairs, the parish officers, the commercial.

Specialization would likewise seem to be the truest safeguard of Provincial Autonomy. For instance, in the election of a bishop, the confirmation of a diocesan choice or of an appointment to the episcopate of a domestic missionary field would be greatly facilitated, if confined to the province directly concerned in such selection, where the adaptability of any particular choice or appointment to the special local interests involved is best understood. There is canonical precedent for that theory.

Among the canonical steps in the process for the restoration of a deposed priest is the following Sub-section of Section II., Canon 40, of the General Canons of the Church.

"That he (the Bishop) shall submit his proposed action, with his reasons therefor, to the judgment of five of the Bishops of this Church, whose Diocese or Missionary Districts are nearest

to his own, and shall receive in writing, from at least four of the said Bishops, their approval of the said remission and their consent thereto".

If five bishops are sufficient to concur in the remission of sentence of deposition of a priest, there does not seem any valid reason why those same five or six bishops, especially all of the Bishops and Standing Committees in any given Province, could not sufficiently represent the Church in passing upon the qualifications of any priest to exercise the office of a Bishop, who might be nominated to the episcopate of any diocese or missionary district of such Province.

Similarly, the prevention of the House of Deputies of the General Convention becoming an unwieldy body could be effected by the election of a limited but representative number of deputies to the General Convention by the Provinces rather than by the dioceses and the missionary districts.

San Francisco, Nov. 29th.

W. M. BOURS.

ONLY ONE BISHOP CONSECRATED IN CZECHOSLOVAKIA

To the Editor of *The Living Church*:

IHAVE just received a batch of letters and papers from Prague, and I regret to say that my statement of the consecration of the three bishops-elect of the Czechoslovak Church was partially premature. That is to say, only the consecration of the Bishop of Moravia has taken place. The reason for this is easy to state. Conditions in Moravia were riper for complete organization and the numbers are not so great in this smaller state, and Bishop Dositej was able to put in his time to better effect there, so that the parishes in Moravia were the first to gather their delegates into convention and elect their candidate.

The Rev. Mat. Pavlik was consecrated by the Patriarch of Serbia at Belgrade, Tuesday, September 20, 1921. He is now administering the Diocese of Moravia and resides in Olomouc, a city of 50,000 inhabitants. I have received official word that the New Testaments in the Czech language, 100,000 copies of which I was able to get promised in England free to the Czechoslovak Church, are to be sent direct to him.

The two bishops-elect, the Rev. Karel Farsky, Th.D., of Prague, and the Rev. R. Parik, of Kutna Hora, are steadily at work in their future Dioceses of Western and Eastern Bohemia, but the organization of the great masses of people (additions still coming in at the average rate of a thousand a day) is almost overwhelming, and there are not clergy sufficient to minister to the congregations. So far there are but one hundred fully organized parishes. The membership of the Czechoslovak Church has long passed the one million mark and now includes one-sixth of the Czech population.

I have received a personal letter from the Rev. Zahradnik-Brodsky, just as Bishop Pavlik was about to be consecrated, and I should have contented myself with announcing that. But we are so anxious to have the very freshest news that I was misled by word from a semi-government source that all three bishops had been consecrated, whereas the only information that I had from the Church officials was that the two candidates for Bohemia had been elected and had accepted the election.

Westfield, Mass., Dec. 1, 1921.

ROBERT KEATING SMITH.

RELIGIOUS CONTROVERSY

To the Editor of *The Living Church*:

BEN Franklin makes Poor Richard say:

"Many have quarrelled about religion who have never practised it".

Again he says many controversies between theologians could have been abridged this way:

"'Tis so, 'Tis not so; 'Tis so, 'Tis not so".

Men may have wrong or right ideas of religion which they may not practise in their lives; but I find in going about in my daily walks and travels at home and abroad, that one is pretty sure, sooner or later, to hear in any company the subject of religion discussed, or at least referred to in some way. I am bound

to say that most of the discussion seems to be of controversial character. The thought is forced on me that most men quarrel about religion as Franklin points out. And it is rather odd, that some of them have strongest feelings on the subject of religion, as for example those who vent it out against the Roman Catholic Church, who have none of their own. If the Episcopal Church happens to be mentioned, the query most likely arises as to whether the individual is High Church or Low Church. My observations bring me to realize the great force of Franklin's sage maxim.

Among women, when the subject of religion is discussed, it is not nearly so much controversial as it is with men. It commonly centers about the personality of the parson. One becomes wearied with the endless criticism one hears of the parson, or his wife, or his sermons.

I wonder if my observations are in accord with those of the average reader; most discussions of religion among men are for the purpose of controversy; most discussions among women center about the personality of the parson.

I should like to know.

THEODORE DILLER.

ASKS FOR ADVICE

To the Editor of *The Living Church*:

I NEED help: I know this may not be a very definite way to seek it but I hope it may be fruitful.

There is a little parish, in a town of 10,000 population, to which I go every Sunday afternoon to try and train the few children. The children are so few and the adults are so few that if I try to have a service for each at separate times, it is very disheartening. Finally I have gotten their consent to have it all in one. Our programme is to start class work promptly at 3:30, close at 4 p. m.; put the children in vestments, all under 12 years of age; and then have a shortened form of service and I talk to the children—with a few minutes to adults.

I want help and advice about the service. Some priest may have a service all printed. We cannot use the Prayer Book; the system is too complicated. We have the New Hymnal and the Christian Nurture.

I want suggestions and hints from practical men who have worked out the problem.

Yours most cordially,

Chanute, Kansas, Nov. 27.

R. Y. BARBER.

THE DEIFICATION OF SANTA CLAUS

To the Editor of *The Living Church*:

AS Christmas approaches, at the risk of being misunderstood, I utter a protest against the modern cult of Santa Claus as a perversion of Christianity and a reversion to pagan mythology. Fables and fairy stories have their place and purpose, but not as a substitute for revelation, and I maintain that Santa Claus as commonly presented to children is a substitute for Christ, whose Name is seldom mentioned in connection with the joy and gladness of the Christmas season. These remarks are prompted by the reading of James Whitcomb Riley's verses to Santa Claus, which, with all imaginable license for a so-called poet, are surely hard to match as an example of blasphemous imbecility. I quote a few lines:—

"O Santa Claus, most tangible of all the gods that be,
Take us as children to thy heart again.

Be wholly good to us, just as of old;
As a pleased father let thine arms enfold
Us.....Thou lone reality,

Throughout the world's evasions, wiles and shifts,
Thou only bidest, stable as thy gifts, etc., etc.

"Ho! Santa Claus—our own since infancy—
Take us as children to thy heart again".

How much more beautiful and appealing to the childlike mind is the Gospel story! In the interest of Christ's little ones, let us away with this foolishness, and teach them the true meaning of Christmas.

Manchester Center, Vermont.

W. H. BANFORD.

THIS TIRESOME WORLD

LIFE IS just one thing after another. When it isn't elephants, it's lions.

This from *African Tidings*, of the Universities' missions to Central Africa.

"The elephants have been trampling down fields of grain, but the Africans are more or less used to that. What does frighten them is that the lions are fiercer than ever. They even attack people in broad daylight".

CALL OF CONGREGATIONALISTS FOR UNITY

THE following declaration on behalf of the Congregational Commission on Church Unity is printed at the request of that Commission:

A CALL FOR A COVENANT OF CHURCH UNITY

At this time when the leading nations of the world are entering into a covenant of ten years for the readjustment of their military forces for the sake of keeping the peace of the world, shall not the Churches of Christ do likewise? Shall the diplomats of the world be wiser for this generation than the leaders of the Churches? At this historic hour the people throughout our Churches are waiting for some clear call to make common cause of their means and their sacrifices that we may live in a new Christian world.

Surely this is no time for tarrying in theological consultations, or standing idly within ecclesiastical limitations. Now is a time for practical agreements and united action. Our spiritual unity needs to be made so visible that the man on the street may see it. "The way to resume is to resume."

The last National Council of the Congregational Churches, in June 1921, expressed its belief "that the evangelization of the world rests in a united Church". The Council gave its Commission on Unity ample authorization to confer with any other communion to aid in effecting this unity. A Joint Commission of the Episcopal and the Congregational bodies has had for some time under favorable consideration a Concordat for common ministry in particular cases. The recent Lambeth Conference of the Anglican Bishops, held in London last June, going still further in this direction, in a message to "all their fellow-believers", looked forward to a larger organic fellowship in a ministry of the whole Church. Their proposals call for responsive action.

As Congregationalists we can only speak for ourselves. But that nothing may be lacking on our part, we would declare our immediate readiness to confer with representatives of any other Churches concerning any realignments or unification of our respective forces and ministries that may be proposed. In particular, among the desirable objectives for combined action, we would be willing to consider means for the attainment of the following ends:

1. The fellowship of the members of any particular Church in and with the members of all other Churches.
2. The mutual recognition and utilization of the ministry of the different Churches for common needs and service in all.
3. The offering thereby of larger fields and greater incentive to enter the ministry to our young men, as well as limiting the number of ministers required for effective home service when one be better than two or more.
4. More gradually, but possibly within the period of this ten years' covenant of peace, such consolidation or combinations of the educational institutions and their means of the different communions might be brought about as would prove advantageous for the best education and fellowship in their studies of the ministers of different Churches.
5. And for any philanthropic, social, mission, or federative service of the Churches.

The governments of this world are coöperating for the common good. Shall the Churches of Christ do less?

In behalf of the Commission:

Rev. Nehemiah Boynton, Chairman.
Rev. Newman Smyth.
Prof. Williston Walker.

SHALL WE END WAR?

THE CHURCH, all too feebly recognizing the irreconcilable conflict between war and the spirit of Jesus, has, for all that, at her best been endeavoring to restrain war, to abolish its worst barbarities, to limit its area, and to bring, where it could, the truth of God. Before 1914, some kinds of war had been done away—religious wars, for example, that during so many centuries devastated Europe. Throughout the nineteenth century there was a growing apprehension about the crisis toward which humanity was drifting. During the first fifty years of the nineteenth century practically nothing was said about arbitration treaties. During the first ten years of the twentieth century, ninety-six international arbitration treaties were signed. And before that fateful day of August, 1914, the Hague Peace Conferences had been desperately endeavoring to trim the claws of war with rules and regulations that might protect the wounded and non-combatants, and limit the methods of killing. All of these things have proved to be futile enough in practical effect, yet they are valuable as prophecy. They indicate that humanity for a long time has dimly perceived that now we are fools, if we do not clearly see that war and civilization are diametrically opposed; that we can have one or the other, but not for very long can we have both.—Harry E. Fosdick.



BOOKS FOR OLDER CHILDREN

Bible Stories for Children. By Margaret Livingston Hill. David McKay Co. Price \$2.00.

Simple and beautiful in its language, superbly illustrated with six full page plates in color, this is one of the best collections of Bible stories for children that the reviewer has seen.

Some Children of the Bible. By Katherine Kennedy. A. R. Mowbray & Co., Morehouse Publishing Co. Price \$2.65.

Those wistful little folk who peer out from the pages of Holy Writ, dismissed with a line or two, of whom we know so little and would gladly know more, have furnished the author with the material for a really excellent book of Bible stories. The fourteen illustrations are all from pictures by well known artists.

Three Golden Days. By William S. Walkley. Fleming H. Revell Co. Price \$1.25.

Stories about the circus have a perennial charm. This one, revealing the better side of the folk under the big tent, is told in a lively way that will appeal to children.

Tiss, a Little Alpine Waif. By Johanna Spyri. Thomas Y. Crowell Co. Price 90 cents net.

Like a breath of mountain air are these little tales which come each year from Switzerland. The author knows the heart of childhood and is at her best in depicting the little people she loves so well.

Blueberry Bear. By J. L. Sherard. Thomas Y. Crowell Co. Price 90 cents net.

Blueberry Bear is an inquisitive little rogue who is constantly falling into scrapes and getting out of them. A breezy little tale for children from eight to ten.

When I Was a Girl in Switzerland. By S. Louise Patteson. Lothrop, Lee & Shepard Co. Price \$1.25.

While not so well written as some others of the series, this book imparts something of the charm of Swiss village life and makes one long to visit that picturesque land.

The Story of Bobby Coon. By Crawford N. Bourgholtzer. Thomas Y. Crowell Co. Price \$1.35.

Can you imagine a more fascinating place for a dwelling than a hollow tree, deep in the woods and three hills back from any house? Bobby Coon lived there with his family. All around were neighbors, friendly and otherwise, who make life interesting for the little chap. A good story for mother to read aloud or for small folk to spell out for themselves.

The Adventures of Jane. (Sage Brush Stories) By Gene Stone. Thomas Y. Crowell. Price \$1.35.

Little girls who made the acquaintance of Jane and her owl last year will want to know what has happened to her since. Suffice to say that this story is as quaint and lovable as the first.

All About Pets. By Lilian Gask. Thomas Y. Crowell Co. Price \$2.50 net.

A charming book for younger readers is this, with its colored plates, and its lively stories of the animals children love best. Interwoven with it is much good advice about the care and feeding of kittens and puppies.

When I Was a Boy in Norway. By Dr. John O. Hall. Lothrop, Lee, & Shepard Co. Price \$1.25.

Because of its midnight sun and its mountains, perhaps also because it lies out of the beaten path of the tourist, and is therefore not so well known, Norway is a wonder land to most of us. Dr. Hall loves the land of his birth and has made a most interesting story of his boyhood there.

Dorothy Dainty's Red Letter Days. By Amy Brooks. Lothrop, Lee & Shepard Co. Price \$1.35.

In the latest volume of Miss Brooks' attractive series for little girls, Dorothy learns how red letter days originated and starts a kalendar of her own. Her little friend discovers, when the year has nearly passed, that Dorothy's red letter days are those on which some good fortune has come to those she loves.

The Bryne Girls; How They Worked and Won. By Mary K. Maule. Lothrop, Lee & Shepard Co. Price \$1.75.

The three Bryne sisters, Polly, Jean, and Mazie, while still in their teens, find themselves suddenly tumbled out of luxury and idleness and obliged to earn their own living. Bravely they take up the challenge of fate and go to work, capitalizing the talent that each possesses. A wholesome cheerful story is this with a fine religious spirit running through it.

When Gretel Was Fifteen. By Nina Rhoades. Lothrop, Lee & Shepard Co. Price \$1.75.

Gretel, with her German name and her all American heart and sympathy, finds herself during the summer of 1917 suddenly compelled to face a situation that calls for the highest degree of courage and loyalty. A good tale to read during the reconstruction period.

Famous Dogs in Fiction. Edited by J. Walker McSpadden. Thomas Y. Crowell Co. Price \$1.60.

Every dog-lover will feel indebted to Mr. McSpadden for bringing together in one book so many of the dogs that have romped and barked through the pages of fiction. Little Dora's Gyp is here from *David Copperfield*, Bob, Son of Battle, and many another, equally great.

Boys' Home Book of Science and Construction. By Alfred P. Morgan. Lothrop, Lee & Shepard Co. Price \$2.50.

"Deep in the heart of almost every boy," says the author in the first chapter, "lies an instinct for adventure, a love of the unknown, and a desire to know the secrets of things." And then in the 451 pages of this admirably written book he proceeds to answer the questions that wide awake youngsters are continually asking of parents and teachers in regard to the great world of science. A splendid book for the winter evenings.

Welsh Fairy Tales. By William E. Griffiths. Thomas Y. Crowell Co. Price \$1.60.

No list of holiday books is complete unless it contains a book of fairy tales. This year it is the elves and fays of Wales who come to us. Some of the legends, we are told, date back to the time of King Arthur and his knights. Be that as it may they are all new to us and charmingly retold.

The Boy with the U. S. Secret Service. By Dr. Francis Rolt-Wheeler. Lothrop, Lee & Shepard Co. Price \$1.75.

The very mention of the phrase Secret Service is enough to make any boy sit up and take notice and when he finds, all within the covers of one fascinating book, information about how the government overcomes the underhand methods of mysterious enemies, and is also shown how the finance and currency are safeguarded, his interest is assured.

Bobby Blake on the School Eleven. By Frank A. Warner. Barse & Hopkins. Price \$1.00.

Sports and mystery are cleverly interwoven in this story of schoolboy life. A book that will appeal to readers from eight to twelve years old.

BOOKS FOR LITTLE CHILDREN

Little folks are especially favored this year in having the new large type text of *Aesop's Fables* with eight colored plates and 100 line drawings by Edwin Noble, published by Thomas Y. Crowell Co. Price \$2.00. Next to the Bible the quaint little stories reprinted here enjoy the distinction of having had the largest circulation in the last three centuries.

From Lothrop, Lee & Shepard Co. comes an original edition of an old-time favorite, *The Animal Mother Goose*. Here, indeed, are the jingles loved by children everywhere. But nothing could be more comical than the illustrations by Harry Whittier Frees, who has costumed, posed, and photographed living animals to represent the best known Mother Goose characters. The price is \$2.00. The book is well bound and the text clear and readable.

The Rainbow String. By Algernon Tassin. The Macmillan Co. Price \$1.75.

A quaint little book of fairy tales is this with its captivating blue cover and its clear illustrations. Boys and girls from five to ten, and grown-ups, no matter how old, who love fairy lore, will enjoy it.

Church Kalendar



DECEMBER

- 1. Thursday.
- 4. Second Sunday in Advent.
- 11. Third Sunday in Advent.
- 14. Wednesday. Ember Day.
- 16. Friday. Ember Day.
- 17. Saturday. Ember Day.
- 18. Fourth Sunday in Advent.
- 21. Wednesday. St. Thomas.
- 25. Sunday. Christmas Day.
- 26. Monday. St. Stephen.
- 27. St. John, Evangelist.
- 28. Wednesday. Holy Innocents.
- 31. Saturday. Eve of Circumcision.

KALENDAR OF COMING EVENTS

December 15—Churchmen's League for Patriotic Service, luncheon for Bishop Manning, Hotel Biltmore, New York.
 January 25, 1922—Bishop Whitehead's Fortieth Anniversary.

Personal Mention

THE business address of the BISHOP OF GEORGIA has been changed from 2425 Bull Street, to Christ Church, Savannah.

THE Rev. WM. S. BISHOP, D.D., has been appointed chaplain of the National Cathedral School for Girls, and will give instruction in the department of Sacred Studies. His address is at 1855 Calvert St., Washington, D. C.

THE Rev. W. O. BUTLER is now rector of St. John's, Irving Park, Ill., succeeding the Rev. Dr. Somerville there. Mr. Butler began his new work on October 1st. His address after December 1st is 4348 Kostner Ave., Chicago.

THE Rev. WILLIAM C. CRAVNER, curate of St. George's Church, Flushing, N. Y., has accepted a call to become the rector. He will be duly instituted Jan. 1st, 1922.

THE Rev. HUNTER DAVIDSON, rector of Christ Church parish, Kent Island, Maryland, for the past four years, has accepted a call to Nelson parish, West Virginia, and will assume charge Dec. 11th. His new address will be, Kearneysville, W. Va.

THE Rev. L. P. DAVIES, formerly of Brookland, Pa., may now be addressed at Northome, Minn.

THE Rev. SAMUEL C. FISH, priest-in-charge of St. John's Church, Southampton, St. Ann's Church, Bridgehampton, and the Church of St. Mary, Good Ground, Long Island, N. Y., has taken up his residence at Southampton, N. Y., and may be addressed at St. John's Rectory.

THE Rev. HARRY M. KELLAM has resigned the rectorship of St. Cyprian's Church, Lufkin, Tex., and has accepted the call to become assistant rector of Trinity Church, Galveston. He will move to Galveston the latter part of December. All communications for the Registrar of the Diocese of Texas should thus be addressed.

COMMUNICATIONS for the secretary of the Diocese of Georgia will please be sent hereafter to THE Rev. JAMES B. LAWRENCE, Americus, Georgia, in place of the Rev. S. J. French, resigned.

THE Rev. BAXTER NORRIS has returned from Newfoundland, and is now priest-in-charge of St. Peter's Church, Sheboygan Falls, Wis.

THE Rev. S. HILTON ORRICK, for seven years rector of St. John's Church, at Hagerstown, Md., has been appointed assistant to the Rev. Dr. Arthur B. Kinsolving, of St. Paul's Church, Baltimore, Md.

THE Rev. WILLIAM WAY, rector of Grace Church, Charleston, S. C., was the university preacher at the University of North Carolina, for the month of November.

ON December 1st, the Rev. JAMES G. WIDFIELD, who for the past year, has been acting rector of St. John's Church, Detroit, will become Archdeacon of Detroit. His office address will be Diocesan House., 2326 Woodward Ave., and home address 1433 Taylor Ave., Detroit.

THE resignation of THE VERY Rev. WINFRED H. ZIEGLER, as Dean of St. John's Ca-

thedral Church, Albuquerque, N. Mex., took effect November 21st, and Bishop Howden has appointed him Archdeacon of New Mexico. For the next ten months, Archdeacon Ziegler will devote his time exclusively to field work for St. John's Sanatorium for Tuberculars, of which he is Superintendent.

ORDINATIONS

PRIEST

IOWA.—THE Rev. JAMES COLLETTI, assistant to the Dean, at Trinity Cathedral, Davenport, was ordained priest on November 20th, by Bishop Morrison with the assistance of the Rev. John Dysart, of Dubuque, and Dean Hare. The processional hymn, No. 486, was followed immediately by the sermon. The Rev. John Dysart, preacher, took for his text: II Timothy 4:7-8. The presentation of candidates was made by Dean Hare, who also read the Litany.

Mr. Colletti will continue his work in the parish as assistant to the Dean, in this new capacity.

DIED

BUCHANAN.—On November 19th at her home, 1303 Grand Ave., Milwaukee, Mrs. PHEBE BUCHANAN.

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

PRICE.—Entered into the rest of Paradise on November 16th, at Topeka, Kansas, RUTH RELF, wife of the late John PRICE, of Atchison, Kansas, in the 37th year of her age.

A true saint of God during her long life. May she find rest in the Presence of her Lord, whom she loved.

SHIPLEY.—On November 21st, CHRISTINE BUSH, beloved wife of the Rev. Malcolm A. SHIPLEY, rector of Trinity Church, Hoboken, N. J. The Burial Office was held by the Rt. Rev. Wilson R. Stearly, D.D., assisted by several of the clergy of the diocese on Friday, November 25th. Interment in Westminster Cemetery, Montgomery Co., Pa.

"Lord, all pitying, Jesus blest,
 Grant her Thine eternal rest".

WILLIAMS.—Entered into the rest that remaineth for the people of God, on November 23rd, at Pocomoke, Maryland, KATIE MUIR, daughter of the late Maj. John W. and Fannie Mac Arthur GREEN, wife of the Rev. Louis Llewellyn WILLIAMS, Born October 3rd, 1856. Interment Alexandria, Va.

"And with the morn those angel faces smile,
 Which I have loved long since, and lost awhile."

"'Tis sweet, as year by year we lose
 Friends out of sight, in faith to muse
 How grows in Paradise our store."

MEMORIALS

SAMUEL WESLEY ANNESS

Entered into Life Eternal December 14, 1920, SAMUEL WESLEY ANNESS, beloved husband of Christiana J. Anness.

"May light perpetual shine upon him".

JOHN PUNNETT PETERS

At the death of JOHN PUNNETT PETERS, Rector Emeritus of St. Michael's Church, the Vestry of the Parish wish to give formal expression to their gratitude for his quarter century of devoted service as rector to the spiritual life of this church and to their appreciation of his steadfast co-operation with them in the conduct of its material affairs.

It is for this Vestry a source of pride that through our late rector this parish has been nobly associated with public movements of wide-spread social beneficence, and with the initiation of far reaching social reforms.

Dr. Peter's large experience in exploration of holy lands and his insight into ancient spiritual developments, lending to his work as preacher the authority of his learning and the persuasion of his personality, maintained St. Michael's in the good tradition of broad Catholicity in fearless Churchmanship.

In all the years of Dr. Peters' ministry with us his pulpit never gave an uncertain call to Christian work or social service. To the training of youth he brought a winning sympathy and clearness of intellectual vision which made his preparations for confirmation lasting and grateful memories, while those under his pastoral charge in each later need or trial found in him a ready and helpful counsellor.

The zealous citizen, the keen searcher for fruitful truth, the wise interpreter of past and present, the bountiful scholar, the faithful friend will long be missed in wider circles

than we know. To us in St. Michael's parish there can be few indeed who do not feel that their own lives are the poorer by John Punnett Peters' death.

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.

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

TRAVEL

STEAMSHIP TICKETS, TOURS, AND cruises, EDGAR C. THOMPSON, Alpena, Michigan.

CLERICAL OUTFITS

OXFORD" extra light weight Cassock and Surplice for traveling; one quarter usual weight. Set of Vestments from five Guineas. SUITS, HOODS, GOWNS, etc. Write for full particulars and self-measurement forms. Mowbray's, Clerical Tailoring Dept., 29 Margaret Street, London, W. 1, England and at Oxford.

MAKE YOUR WANTS KNOWN 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. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser), 5 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office), 4 cents per word; including name, numbers, initials; and address, all of which are counted as words.

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

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

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

In discontinuing, changing, or renewing advertising in the classified section, always state under what heading and key number the old advertisement appears.

POSITIONS OFFERED

CLERICAL

WANTED IN A BUSY CITY PARISH AN alert, unmarried, assistant minister, who has demonstrated success in dealing with older boys and young men. Excellent opportunity for enlargement of usefulness and generous allowance of time for work at nearby university. Address Rector 467 care of LIVING CHURCH, Milwaukee, Wis.

WANTED, LARGE EASTERN CITY, third assistant priest, young, graduate, unmarried, active, able to sing services and work with children. Salary, \$1,500. Address St. Alban-466 care of LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

WANTED—ORGANIST AND CHOIR MASTER at St. John's P. E. Church, York, Pa. Address Music COMMITTEE, 10 S. Water St., York.

WANTED, A CONSECRATED WOMAN, who loves girls and young women, and who presents demonstrated experience, in a city parish which affords excellent home, and living conditions, and compensation. Address A. B. C.-463 care of LIVING CHURCH, Milwaukee, Wisconsin.

WANTED AN ORGANIST AT A BOYS' school. A young man desirous of entering a boarding school and willing to serve for board and tuition. Apply to H-470, care of LIVING CHURCH, Milwaukee, Wisconsin.

ORGANIST - CHOIRMASTER WANTED about February 1. Must be of highest musical ability and thorough Churchman. Large male choir, considered the finest in the state. Fine new pipe organ, three manual and thirty speaking stops. Church located in one of the largest cities of the Middle West. Address ABC-468 care of LIVING CHURCH, Milwaukee, Wisconsin.

WANTED A WOMAN, REFINED AND cultured, to serve as house mother for twenty boys, 10, to 12 years of age. Must be some one who loves children and willing to make the house a home instead of an institution. Apply to H-469, care of LIVING CHURCH, Milwaukee, Wisconsin.

POSITIONS WANTED

CLERICAL

PRIEST DESIRES POSITION as organist and rector's assistant. Address P. O.-462, care LIVING CHURCH, Milwaukee, Wis.

PRIEST, THOROUGHLY EXPERIENCED and with excellent testimonials, desires rectorship, or locum tenency. University and seminary graduate. Unmarried. Address R-471, care LIVING CHURCH, Milwaukee, Wis.

MISCELLANEOUS

BY A MALE GRADUATE TRAINED NURSE. Expert masseur. References if desired. WILLIAM W. CHURCH, 142 Paul Ave., Syracuse, N. Y.

ORGANIST-CHOIRMASTER DESIRES IMMEDIATE appointment, American. Boy-choir specialist, Churchman, thorough musician, highest credentials. Address MASTER 446, care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

CATHEDRAL STUDIO—ENGLISH CHURCH Embroideries and materials—Stoles with crosses \$7; plain \$5.50; handsome gift stoles \$12 up. Burse and veil \$15 and \$20. Surplices and exquisite altar linens. L. V. MACKRILLE, 11 W. Kirke St., Chevy Chase, Washington, D. C. Tel. Clev. 25.

CHRISTMAS CRIB FIGURES designed by ROBERT ROBBINS, small set \$5.00, seven inches high. Large set, two feet high, \$50.00. Orders should be given in good time. Also other statues of devotion. Address 5 Grove Court, 10 1/2 Grove St., New York. Telephone 4457 Spring.

PIPE ORGANS.—IF THE PURCHASE OF an organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Kentucky, who manufacture the highest grade at reasonable prices. Particular attention given to designing Organs proposed for Memorials.

AUSTIN ORGANS. WHEN A REPAIR MAN in a large eastern city was asked why he did not recommend Austin Organs, since he admired them so much, he replied: "Austin Organs behave too well and require too little work. They would put me out of business." Another repair man 35 years in the work says: "In all my experience, Austin Organs have no equal for steady performance and low maintenance expense." AUSTIN ORGAN CO., Woodland Street, Hartford, Conn.

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 per cent less than elsewhere. Address REV. WALTER E. BENTLY, Port Washington, N.Y.

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

NEW HYMNAL WITH MUSIC. 20 to 30 unused copies for sale. \$1.07 each, plus carriage charges. Rev. SHERRILL B. SMITH, Pawhuska, Okla.

FLORENTINE CHRISTMAS CARDS, 100 dozen assorted calendars, etc. M. ZARA, Box 4243, Germantown, Pa.

WE MAKE SURPLICES, CASSOCKS, COT-tas, and Clerical Vests. Also do repair work. Samples and estimates furnished on request. Work guaranteed. SAINT GEORGE'S GUILD, 508 Peoples Nat'l Bank Building, Waynesburg, Pennsylvania.

BOARDING—ATLANTIC CITY

THE AIMAN, 3605 PACIFIC AVENUE, attractive beach front cottage, comfortable rooms, complete ocean view, enjoyable surroundings, Chelsea section, excellent accommodations winter season.

SOUTHLAND REMOVED TO 111 SO. BOS-TON AVE. Lovely ocean view. Bright rooms, Table unique. Managed by SOUTHERN CHURCH WOMAN.

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.

HOSPITAL—NEW YORK

S. T. ANDREW'S CONVALESCENT HOSPI-tal, 237 E. 17th St., N. Y. City. SISTERS OF ST. JOHN BAPTIST. For Women recovering from acute illness and for rest. Age limit 60. Private rooms, \$10 to \$20 a week. Ward beds \$7 a week.

FOR ADOPTION

FOR ADOPTION A LITTLE GIRL OF eleven years—an orphan of gentle birth, clever and lovable; also a baby girl nearly two years. Address I. A. M. -473, care of the LIVING CHURCH, Milwaukee, Wisconsin.

MISCELLANEOUS

BILLIARD OR POOL TABLE, FOLDING. Wanted for mission boys' club, cheap for cash. Write Box 42, Alpine, New Jersey.

BOARDING SCHOOL WANTED FOR MIS-sionary's boy (three) and girl (five) to-gether, near New York. Write G-472, care of LIVING CHURCH, Milwaukee, Wisconsin.

SISTERS OF THE HOLY NATIVITY

House of Retreat and Rest. Bay Shore, Long Island, N. Y. Open all the year.

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.

THE BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization in the Church for the spread of Christ's Kingdom among Men and Boys by means of Personal Prayer and Personal Service.

Convinced that Chapters of the Brotherhood can only attain their maximum effectiveness by having a carefully laid out program covering at least a one-year period, the Brotherhood is suggesting the following minimum Program as the basis of the Chapter's Corporate Work for 1922:

- A Monthly Men's Corporate Communion. Ushering and Hospitality at Church Door.
- A Church Attendance Campaign during the year.

House to House Canvass to uncover additional opportunities for personal work. Hotel-Boarding House Work.

Round Table Conferences or Periodic Bible Class.

Organize Junior Chapter if there be none in the Parish.

Arrange two visits to other Chapters or Churches to increase interest in the Brotherhood.

A Delegate to the National Convention. Co-operate with the Nation-wide Campaign. Two or more men or boys with the consent of the Rector can organize a Chapter.

For additional information address F. H. SPENCER, Executive Secretary, Church House, 202 South 19th Street, Philadelphia, Pa.

APPEALS

ALL NIGHT MISSION AND BOWERY HAVING COMPLETED

ten years of continuous service, (never has closed night or day), reports feeding 182,000, sheltering 365,000, led to a new life through Christ 35,000. Services held 3,850. Hundreds of visits made hospitals and prisons. Many wandering men and boys sent back to their homes. Many homeless men on the Bowery who must be cared for.

Mission needs funds—Please help. Contributions may be sent to THE LIVING CHURCH or to DUDLEY TYNG UPJOHN, Treasurer, City Hall Station, Box 81, New York City.

This work is endorsed by many Bishops and clergymen.

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, not difficult to secure.

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

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

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

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

Church Services

CATHEDRAL OF ST. JOHN THE DIVINE
NEW YORK

Amsterdam avenue and 111th street
Sundays: 8, 10, 11 A. M., 4 P. M.
Week-days: 7:30 A. M., 5 P. M. (choral)

ST. STEPHEN'S CHURCH, NEW YORK

Sixty-ninth street, near Broadway
REV. NATHAN A. SEAGLE, D.D., rector.
Sunday Services: 8, 11 A. M., 4 P. M.

SAINT LUKE'S CHURCH, NEW YORK

Convent avenue at West 141st street
REV. WILLIAM T. WALSH, rector
SPIRITUAL HEALING SERVICES
Thursdays, 10:30 A. M.

ST. CHRYSOSTOM'S CHURCH, CHICAGO

1424 North Dearborn street
REV. NORMAN HUTTON, S.T.D., rector
Rev. ROBERT B. KIMBER, B.D., associate rector
Sunday Services: 8 and 11 A. M.

ST. PETER'S CHURCH, CHICAGO

Belmont Avenue at Broadway
Sundays: 7:30, 11 A. M., 7:45 P. M.
Week days: 7:00, 9:00 A. M., 5:30 P. M.

ST. JAMES' CHURCH, CLEVELAND

East 55th Street at Payne Avenue
Sundays: High Mass, 10:30 A. M.
Daily Mass, 7:00 A. M.

ST. MATTHEW'S CATHEDRAL, DALLAS

Ervey and Canton Streets

THE VERY REV. RANDOLPH RAY, Dean.
Sundays, 8, 9:30, 11 A. M.; 4:30 P. M.
Week days 7:30 A. M., Daily.

BOOKS RECEIVED

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

The University of Chicago Press, Chicago, Ill.

Dante: Poet and Apostle. By Ernest Hatch Wilkins, Ph.D., Litt.D. Professor of Romance Languages in the University of Chicago. Price \$1.25 net.

Rural Community Organization. By Augustus W. Hayes, Assistant Professor of Sociology, Tulane University of Louisiana. Price \$1.50 net.

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

Oremus. An Office Book for the Use of Missionary Communities and Others Who Pray for India.

Twenty-five Consecration Prayers With Notes & Introduction. By Arthur Linton. Translations of Christian Literature. Series III. Liturgical Texts.

Society of SS. Peter and Paul. 32 George St., Hanover Square, London, England.

The Server's Missal. Southwark Books: 1.

Charles Scribner's Sons. New York.

Belief in God. By Charles Gore, D.D., Hon. D.D. Edin, and Durham, Hon. D.C.L. Oxford, Hon. LL.D. Cambridge and Birmingham, Hon. Fellow of Trinity College, Oxford, Late Bishop of Oxford. Price \$2.25.

Fleming H. Revell Company. 158 Fifth Ave., New York.

The Non-Sense of Christian Science. By Albert Clark Wyckoff. Price \$1.75.

The Macmillan Company. New York.

Enduring Investments. By Roger W. Babson. Price \$1.50.

Great Penitents. By Rev. Hugh Francis Blunt LL.D. Price \$1.75.

The Prophetic Ministry for To-day. By Bishop Charles D. Williams.

The Lyman Beecher Yale Lectures for 1920. Price \$1.20.

Spiritism in Antiquity. By Lewis Bayles Patton, Ph.D. Nettleton Professor of Old Testament Exegesis and Criticism in Hartford Theological Seminary, late director of the American School of Oriental Study and Research in Jerusalem. Price \$3.50.

An Introduction to the History of Christianity. A. D. 500-1314. By F. J. Foakes Jackson, Fellow of Jesus College, Cambridge, and Professor of Christian Institutions in Union Theological Seminary, New York.

The Soul of an Immigrant. By Constantine M. Panunzio.

Community Organization. By Joseph K. Hart.

Boy Scouts' Life of Lincoln. By Ida M. Tarbell. Price \$2.00.

The Rainbow String. By Algernon Tassin. Illustrated by Anna Richards Brewster. Price \$1.75.

From the Author.

Angels Seen To-Day. By the Rev. G. Maurice Elliott (of Christchurch Priory, rector designate of Honley, chaplain of Wroxall Abbey. Author of the *Challenge of Spiritualism*) and Irene Hallam Elliott (Author of *In Converse with Angels*). With Introduction by the Rev. Canon Masterman, M. A. (Canon of Coventry).

American Red Cross. New York County Chapter, New York.

Home Service in Action. By Mary B. Sayles.

PAPER-COVERED BOOKS

Longmans, Green & Co. Fourth Avenue & 30th St., New York.

Who are Members of the Church? A statement of evidence in criticism of a sentence

in the appeal to all Christian people made by the Lambeth Conference of 1920, which is fundamental to all the propositions of that appeal. By Darwell Stone, D.D., Principal of Pusey House, and F. W. Puler M.A., of the Society of St. John the Evangelist. Pusey House Occasional Papers, No. 9.

The Place of the Laity in the Administration and Work of the Church. By the Rt. Rev. J. A. Kempthorne, D.D., Lord Bishop of Lichfield. 50 cents net.

The Moral Argument for Theism. By the Rev. Vernon F. Storr, M.A., Canon of Westminster. Price 75 cents net.

Society of SS. Peter and Paul. 32 George St., Hanover Square, London, England.

The Lambeth Diary MCMXXII. Designed by Martin Travers.

Order. For the Recitation of The Divine Office and Celebration of The Holy Sacrifice According to the English Rite. MCMXXII.

PAMPHLETS

Board of Home Missions of the Presbyterian Church.

The Christian Spirit in Industrial Relations.

By John McDowell.

From the Author.

Is no Answer the Right Answer? Three unanswered Letters to Bishop Murray of the Diocese of Maryland concerning a matter of Christian Ethics, from Elisabeth Gilman. November 17, 1921.

From the Author.

The Supreme Social Message of the Pulpit. By Chester Charles Kemp.

La Salle Township High School, Illinois.

High School Social Centre. Being the history and description of social and recreation work of the LaSalle Township High School, Illinois.

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

The Appeal to All Christian People and the Encyclical Letter of the Lambeth Conference 1920. Translated into Russian.

CHRISTMAS PLAY

Church Missions Publishing Company. 45 Church St., Hartford, Conn.

Good King Wenceslas. A Christmas Pantomime. Soldier and Servant Series. Publication No. 125. December, 1921. Price 15 cents.

Evangelistic Movement in England

To Train Missionaries—National Assembly—English Church Union.

The Living Church News Bureau }
London, November 11, 1921 }

IT WILL be recalled that at the Anglo-Catholic Priests' Convention, held at Oxford last July, various resolutions were passed, having for their object a great Evangelistic movement. The Federation of Catholic Priests was invited to undertake the preparation of priests for that movement by the organization of retreats, conventions and other modes of deepening the devotional life of the clergy, so that priestly efficiency might be increased.

The Federation accepted the invitation, and many priests volunteered to help forward the work. The means whereby this can best be accomplished are being considered by a committee (to be known as the Anglo-Catholic Congress Committee) consisting of the President of the E. C. U., the Superior-General of the C. B. S., the Warden of the Guild of the Love of God, the chairman of a society of unbeneficed priests, the Chaplain-General of the Guild of Servants of the Sanctuary, and the President of the Federation of Catholic Laity (as representing their respective societies); in addition to many well-known priests and laymen from all parts of the country. The Rev. M. E. Atlay is the chairman, and the Rev. H. A. Wilson the secretary.

A preliminary circular issued by Father Atlay states that, although no definite decision has yet been made, it is more than probable that the Second Anglo-Catholic Congress (from which are to set out the bands of trained missionaries, both priests and lay-people, to preach the mission throughout the country) will not be held until 1923. By a practically unanimous vote, London has again been fixed as the "venue" of the congress. The committee are, however, extremely anxious that something in the nature of a congress should be held in other parts of the country as soon as possible. It is therefore suggested that there shall take place in the early summer of next year local Anglo-Catholic congresses in various important provincial centres. These would, of course, be open to both the clergy

and the laity; would be organized by local executive committees; and would aim at arousing enthusiasm amongst Anglo-Catholics for assisting in the revival of religion in England.

All this will mean a certain amount of expenditure and an appeal for financial support is being made by the committee, in order that the training of missionaries may begin forthwith and that the other plans may be fulfilled.

NATIONAL ASSEMBLY

On Monday next the National Assembly meets once more and again it is confronted with a huge agenda of no fewer than twenty-seven items. This is not satisfactory from one point of view, for it is difficult to see how, if the subjects are to receive anything like adequate consideration, they can all be dealt with. It would have been better by far to limit the programme to such essential matters as could have been properly discussed in the four days at the disposal of the assembly. The Parochial Church Councils (Further Powers) Measure is certain to take up much of the time, while scarcely less interest will be evoked by Prayer Book Revision.

Another important item is a resolution which urges the appointment of a committee to consider and report upon the relationship between the National Assembly and the Houses of Convocation especially in regard to canonical legislature. There have been misgivings expressed lest the more democratic assembly should usurp some of the functions of the Provincial Synods—it is impossible for points of doctrine to be altogether avoided in the discussion of the most mundane matters. The resolution referred to is therefore a welcome indication that the importance of the relationship of the two bodies is realised.

ENGLISH CHURCH UNION

The English Church Union, in continuation of its campaign against Modernism, is holding a meeting next Wednesday at Sion College, Thames Embankment, when Canon Darwell Stone will be the principal speaker. The subject for consideration will be Modernism, with special reference to the recent Conference of Modern Churchmen at Cambridge. The following resolutions will be submitted to the meeting:

(1) That, in view of the statements published in the official report of recent Modern Churchmen's Conference held at Cambridge, the members of the English Church Union, in ordinary meeting assembled, desire to place on record: (1) their adherence to the Catholic doctrines of the Holy Trinity and of the Incarnation, as expressed in the Creeds, and defined in dogmatic decisions of Ecumenical Councils, in the sense in which they have been generally received by the Church; (2) their conviction that the canonical scriptures of the New Testament contain an authentic record of the revelation of the said doctrines.

(2) That the members of the English Church Union, in ordinary meeting assembled, request the President and Council to present to each Provincial Synod in England and Wales a petition praying that synodical judgment be passed on the report in question.

Y. M. C. A. MEMORIAL

A large congregation gathered in Westminster Abbey on Monday last to witness the dedication and unveiling of a Y. M. C. A. war memorial. The Dean (Bishop Ryle), who conducted the service with the full Abbey choir, said that the memorial, which took the form of a stained-glass window in the nave, had been given by an anonymous donor, and marked one of those good deeds of self-sacrifice which came from the unknown. It also commemorated the earnest and practical Christianity of the founder of the Young Men's Christian Association, George Williams, and the centenary of that great society, which had for its chief object the promotion of international brotherhood.

The ceremony of unveiling the window was performed by Princess Helena Victoria, who said: "On behalf of the National Council of the Y. M. C. A., I herewith deliver to the Dean and Chapter of the Collegiate Church of St. Peter, Westminster, the custody of this window, set up in commemoration of the service rendered by the Y. M. C. A. during the Great War, 1914-1918, and in memory of George Williams, its founder."

The Dean having formally dedicated the window, several prayers were offered, a hymn was sung, and the singing of the National Anthem brought the service to a conclusion.

The aim of Mr. Dudley Forsyth, the designer of the window, has been to conform to the Gothic style of the nave and to create a design which in its character, proportion and tone is sound in its treatment and strictly in harmony with its setting. In the subject of the left-hand light our Lord is represented preaching the "Sermon on the Mount." Balancing this in the right-hand light is the Transfiguration. Above these subjects are two dominating figures—on the left, St. Michael, the protector of souls; on the right, St. George, the Patron Saint of England.

WORK ON ST. PAUL'S

The last of the girders which are being built up as a steel centering in the south transept of St. Paul's Cathedral has just been taken into the building, and this elaborate piece of work, which has been in progress for the last seven or eight months, will soon be complete. Canon Alexander, the treasurer of St. Paul's, states that the cost of the material and the erection of these temporary supports has been very great, and has absorbed a large part of what was left of the Preservation Fund. Last year alone the expenditure reached £20,000, and a new appeal will probably have to be issued. The work has now reached a critical stage, at which engineering opinion is of special value, and the cathedral authorities have appointed a new Commission, consisting mainly of

engineers, who will report on the condition of the fabric. Unless the work can be pushed forward more rapidly, Canon Alexander does not expect that it will be finished till the middle of the century.

"FORTY STRIPES SAVE ONE"

The Bishop of Peterborough (Dr. Woods), addressing his Diocesan Conference last Friday, said that the time was drawing near when the Church of England might well commit to some of her best scholars and thinkers the weighty task of drawing up a new and ordered statement of her faith. The Thirty-Nine Articles were not adequate, and that fact must be faced. Something was wanted, larger, deeper, more positive, less coloured by the controversies of bygone days, more intelligible to the generations that were coming.

Dr. Woods is, I believe, the first prelate who has been bold enough to express what, no doubt many of his brother bishops have been thinking. As regard the rank and file of the clergy, it may safely be said that what has been humorously dubbed "the forty stripes save one" have for a long period been considered an insufficient statement of the Church's faith.

New Provost at Trinity, Toronto

One of its Graduates—Mark's New Policy—Various Items,

The Living Church News Bureau
Toronto, December 5, 1921

THE event of outstanding importance, since the last Canadian news letter, has been the installation of the Rev. Dr. Charles Allen Seager, as Provost of Trinity College, Toronto, in the spacious Convocation Hall, of the University of Toronto, of which Trinity is now one of the federated units. The occasion was a significant one in the history of the educational work of the Canadian Church and of Trinity College, inasmuch as Dr. Seager is the first of its own graduates whom Trinity College has called to lead its destinies as its provost. The appointment of Dr. Macklem, the retiring provost, to whom Trinity owes so much for his skillful leadership in difficult days, marked the beginning of a new era inasmuch as he was the first Canadian called to the office. This year marks it may be, the beginning of a yet greater era since the college has ventured, for the first time to appoint to the highest office in its gift one of its own sons. Canadian Church colleges have seemingly, up till now, shown a strange lack of confidence in the ability of the men they have themselves trained.

Dr. J. A. Worrell, chancellor of the University presided, and the Bishops of Toronto and Ottawa presented Dr. Seager for installation. The chancellor gave an interesting sketch of the work of the four preceding provosts, Drs. Whittaker, Body, Welch, and Macklem, and read letters of congratulation from the Primate and others.

In the course of his inaugural address, which was splendidly conceived and effectively delivered, Provost Seager paid a fine tribute to the twenty-one years' provostship of Dr. Macklem, who successfully effected its affiliation with the University of Toronto, enlarged its financial foundation, gathered about him a staff conspicuous for learning and culture, and attracted to the college a large student body of men and women, now 167 in number. After dealing with the history and struggles of Trinity, he pointed

MISSION WORK REDUCED

A statement has been issued from the headquarters of the Church Missionary Society on the position of the society and its finances. The present crisis, it appears, is not due to any diminution in contributions, the income last year having been 45 per cent above the average of the five pre-war years, but to the increased cost of the work, and loss on exchange. The same work is now costing 72 per cent more than in pre-war years. The committee have accepted a budget for 1922-23 of £540,000 a figure £20,000 in excess of last year's income. The reductions to be made include the cutting down of passages each way by one third, the number of missionaries to be automatically reduced by sending out one for every two that come off the roll; the reduction of grants for native agencies, travelling, etc. by 17 per cent; the suspension of building grants; and the expenditure of £10,000 less on collection and administration of funds at home. Other steps, restricting the amount spent in training candidates, together with the foregoing, reduce the budget, which would normally be about £630,000, to \$540,000.

GEORGE PARSONS.

out that the College stood for the old conviction which, ever since Universities began, has moved, in one form or another in the hearts of men, that education without the expanding, fertilizing, illuminating power within it of religious faith, is vainly struggling towards mountain tops, without the one guiding light to lead it to the highest.

The Bishop of Huron, in conveying the good wishes of the Bishops of the ecclesiastical province of Ontario, expressed the hope that Trinity and Wycliffe might soon get together to form a great theological school of which Canada would indeed be proud.

Sir Robert Falconer spoke on behalf of the University of Toronto, Principal Bedford-Jones for Bishop's College, Lennoxville, and Dr. McNeill for Queen's University, Kingston. Greetings came also from the Anglican Theological College of British Columbia, of which Dr. Seager was at one time principal, and from the other Church colleges of Canada. To mark the installation of the new provost, Dean Starr has endowed a series of lectures to be given annually before the divinity alumni of Trinity on the Church and Her Relation to the Problems of the Day, the lecturer to be chosen by the provost and a committee.

GENERAL ITEMS OF CHURCH NEWS

The Bishop of Fredericton has just left to spend some weeks at Barbados. He is convalescing from a serious operation which he underwent at the Royal Victoria Hospital, Montreal.

Archdeacon Carlisle, of Windsor, Ont., enters upon his duties as rector of Christ Church Cathedral, Montreal, on New Year's day.

At St. John's College, Winnipeg, a tablet to graduates and students who fell in the war, was unveiled by the Lieutenant-Governor Sir James Aikins, and dedicated by the Primate.

An interesting interdiocesan Conference of Jewish Missions in Canada has just closed at Ottawa.

The Church of the Redeemer, Toronto, has lost one of its most valued members, and the Church generally a faithful worker, in the death of Dr. Thomas Millonan.

Massachusetts Campaign not a Success

Apathy and Pleasure—Welcome Home—Give as well as Receive.

The Living Church News Bureau }
Boston, December 5, 1921 }

THE Nationwide Campaign thus far in Massachusetts has not been a success. There was a good deal of apathy last month toward the educational campaigns conducted first in the strategic centers of the diocese and then in many of the parishes individually as parishes. And now that the parishes are conducting their Every-member Canvasses, some beginning November 20th, but most in December, and some in January, there is lacking any general diocesan enthusiasm. Each parish seems to be doing what is right in its own eyes.

Certainly one clear reason for this apathy is the continuance of the unprecedented financial depression. But I fail to note how this depression has decreased the number of automobiles and garages. If they were not constructed of durable cement, it would not be inappropriate to say that new garages in every neighborhood are growing by leaps and bounds, or like mushrooms overnight.

Some new spirit, or a more striking and picturesque emphasis on the old spirit and method of the Church, must be infused in our work, if the Church equipment is to be as durable as the new garage. Some new form of publicity is needed, so that the contagious influence of the inspired and successful parishes may spread rapidly to each and every parish.

The Bishop and Council has sent out the following letter to parishes of the diocese relative to the apportionment for 1922:

"The amount apportioned to this diocese for the work of the general Church, comprising Foreign and Domestic Missions, Religious Education, and Social Service, and other activities for 1922, is \$594,366.

"The diocese accepts this apportionment, and recognizes the great obligation placed upon it, and will strive with all its power to meet it.

"The apportionment to the parishes must also include diocesan requirements, and the work in the diocese is absolutely dependent on the funds raised by this method.

"The Bishop and Council, while striving to raise the large amount requested by the general Church, recognizes that parishes will be encouraged if some amount is named which, with effort, they can attain, and therefore the plan of naming a minimum sum is again followed this year. Accordingly the sum of \$350,000 has been fixed as such minimum, of which sixty per cent will be sent to the Presiding Bishop and Council, and forty per cent will be used for missionary and educational work, increase in clergy salaries, and Church extension in the diocese, and other diocesan expenses. All money received over \$350,000 will be sent to the Presiding Bishop and Council for the national work.

"We strongly urge parishes to have an Every-member Canvass before January 1st, and to include the apportionment in their budgets for 1922. It is as important an obligation as the items for parochial work, for every parish is a part of the Church in the diocese, and in the nation.

"The apportionment of the minimum sum named is based on the average of current expenses for 1918, 1919, and 1920.

WELCOME HOME, DEAN ROUSMANIERE!

It is with a real feeling of joy that we all welcome Dean Rousmaniere back to the

Cathedral. He has not been sick, but on the other hand, he has not been well this past fall, and so on the insistence of his physician he has spent much of the fall at his summer home on Cape Cod. His return to the Cathedral is most cordially welcomed. Welcome home, Dean Rousmaniere! In the Cathedral calendar this week, the Dean writes:

"I have not felt equal to my work for many weeks and have been compelled to remain in the quiet of Cape Cod. That I am able now to resume my duties is due to many causes; but that which stands uppermost in my mind to-day is the unbroken confidence and affection of my people. The staff have relieved me from even the slightest anxiety as to the Cathedral during my absence, and the loyalty of the congregation has kept me patient and hopeful. It is a joy to be in the chancel and pulpit again, even if I cannot at once work at my accustomed speed, or assume much responsibility for our organization.

"My enforced rest has taught me many things, I think, which are seldom learned in the hurry and hustle of life. I hope that I can share them with you."

GIVE AS WELL AS RECEIVE

Two announcements of more than parochial interest are made by the new rector in Christ Church, Quincy, Mr. Bartow said:

"On Tuesday, Dec. 6th, a farewell service will be held in the church at 10 A. M. Miss Sarah A. Caselle, a communicant of this parish, will leave the next day for St. Michaels' mission, Wind River, Wyoming, to work among the Arapahoe Indians as a missionary. Everyone in the parish is invited to this service to bid God-speed to Miss Caselle."

"On Sunday, Dec. 11th, at the Children's service at 10:45 A. M., we are to have a manger service. We hope that as many children as can, will bring some small gift to be sent as a Christmas gift to the Indian children at St. Michael's mission where Miss Caselle is to work. You see we want to give gifts as well as receive them at Christmas."

DR. CARPENTER'S ADDRESS

Dr. Niles Carpenter gave the first of his series of Friday noon addresses on Christ's Business and Ours, at the Cathedral Church of St. Paul last Friday noon. His subject was Competition. Dr. Carpenter said in part: "When St. Paul warned his disciples not to go beyond and oppress his brother, he meant, in modern business parlance, not to put anything over on him, and not to squeeze him when he got in a tight place. A man who fails to be fair and considerate in his business relations is immoral, even if he breaks no laws, and is a model husband and father." Dr. Carpenter's topic next Friday is Wages.

Why is it that folks like to be fixtures in the Church? Is there any spiritual efficacy in the same pew and the same geographical space of this same pew each Sunday? Perhaps there is, else so many good people would not insist on doing it. And yet this habit often becomes a parish pest when there is too rigid an insistence on the geographical point at which each individual's presence is necessary for true worship. The Rev. Charles Tabor Hall, rector of St. John's Church, Arlington, has done other parishes as well as his own a real service, as he made in his calendar a request for more thoughtfulness on the part of those using the end and rear seats. He wrote:

"The End Seat, the one next to the aisle should be the one which the last person to sit

in any given pew should occupy. Too often the first-comer holds on to that end seat as though it were his own private property. The later comers have to crawl over and around him, this being done to the accompaniment of a prayer-book, a hand-bag, an umbrella dropped, a kneeling-bench knocked over, followed by the inevitable period of confusion while all settle down again and each one collects his own possessions, and the kneeling-bench is put in place again. If service has begun the clergyman is interrupted, and everybody in the neighborhood of the confusion is distracted. We have no side aisles, so all the pews have but one entrance. Please move over.

"The Rear Seats, rather than the ones nearer the chancel, should be reserved for the late comers. Surely we all wish to be considerate. People living at a distance, people with small children, occasionally find it hard to get to Church on time. They do not like to seem conspicuous, they do not care to disturb the rest of us, they would rather quietly take a seat toward the rear. But the early arrivals force them to march solemnly down the aisle, while everybody else watches their progress. Fill the front half of the Church first, you good people who are on time; move up forward, please. And when any must be late, please remain by the door until an anthem or a hymn is sung. Those of us who are already worshipping prefer to pray and listen to God's Word without interruption. Ushers, please take notice."

ITEMS

A number of New Bedford churches will co-operate in presenting The Pilgrim and the Book, a dramatic service, written by Percy McKaye, at the Trinitarian Church on December 7th. Grace Church will furnish the group of shepherds.

Some 90 men of Trinity Club of Trinity Church, Boston, heard a most interesting address on China and the Far East situation last Monday night. Mr. Wang, who is a student at the Harvard Medical School, was a pupil of the Rev. Theodore Ludlow, at Boone College, and was confirmed by Bishop Root, of Hankow.

RALPH M. HARPER.

PAGEANT IN MILWAUKEE

THE CHURCH SERVICE LEAGUE of the Diocese of Milwaukee held its third annual service, pageant, and exhibit on Saturday, November 26th, at St. James' guild hall, Milwaukee. The meeting opened with a short service and address by Bishop Webb. The pageant, The Cross Goes Westward, was presented. It was arranged and directed by Miss Frances Camp, assisted by Miss Helena Camp, under the leadership of Mrs. Forbes Snowden, and was participated in by twelve Church schools in and near Milwaukee. Each school took one episode, and the pageant ended with a beautiful tableau of the Nativity by the children of All Saints' Cathedral. After the pageant, the children had luncheon, followed by the exhibit of gifts for the missions assigned to the Church Service League of the diocese by New York headquarters. One thousand gifts were asked for and over 1,300 were sent in. A great improvement was shown in the selection and the care with which the gifts were made, and this year the head of the Box Work Department, Mrs. Henry Hitz, had to telegraph to the Church Missions House for an extra assignment. Twenty-five gifts were also sent to the Seamen's Institute. All the gifts came from forty-eight Church schools, and over 400 children from twenty-three schools, were present for the event.

THE CONSECRATION OF DR. SHIPMAN

New York Office of The Living Church }
11 West 45th Street }
December 5, 1921 }

AN immense and reverent congregation filled every seat in the Cathedral of St. John the Divine last Wednesday morning, November 30th, St. Andrew's Day, to witness the institution of Bishop Lloyd as senior suffragan, and the consecration of the Rev. Herbert Shipman, D.D., as a Bishop in the Church of God and junior suffragan.

There being no authorized liturgical office for the institution of a suffragan, Bishop

op Lloyd read the Litany and Suffrages. The *Veni Creator* was sung by Bishop Manning. The Presiding Bishop then proceeded with the consecration, the co-consecrators being Bishop Manning and Bishop Lines of Newark. Among those who assisted in the laying on of hands were the Bishops of Bethlehem, Southwestern Virginia, Porto Rico, Delaware, Erie, Liberia, Easton, and New Mexico. Bishop Jones (retired) and Bishop Acheson were also present in the sanctuary. Dr. Shipman's presenters were the Bishops of Erie and Delaware.



CONSECRATION OF DR. SHIPMAN
CATHEDRAL OF ST. JOHN THE DIVINE, NEW YORK

op Manning prepared one for the occasion. It will probably serve as a model for future similar ceremonies. It was brief and impressive, and included the formal notice of election, a recognition by the Bishop of his brother Bishop, and a prayer of self-dedication by the suffragan.

Then followed the consecration of Dr. Shipman. The long procession entered the Cathedral singing various hymns as it wound its way towards the sanctuary. There were fifty in the choir, which was followed by a special color-guard of ten officers of the army and navy. Over 200 vested clergy and representatives of other communions came next, and also several clergy of the Eastern Orthodox Churches. The vestrymen of St. Bartholomew's Church, White Plains, of which Bishop Lloyd was formerly rector, and of the Church of the Heavenly Rest, New York, Dr. Shipman's parish, and officers of the diocese, preceded the Dean and the Bishops, among whom were those of the Eastern and Orthodox Churches.

The Suffragan Bishop-elect was attended by the Rev. Dr. A. G. Cummins, rector of Christ Church, Poughkeepsie, and the Rev. Dr. Sedgwick, rector of Calvary Church, New York. The preacher, the co-consecrators, and the Presiding Bishop followed.

The canonical testimonials were read as follows: of Election, by Chancellor Zabriskie; of ordinations, by Dean Robbins; of Standing Committees, by the Rev. Dr. Sedgwick; and of Bishops, by Bishop Howden, of New Mexico. The Bishop-elect made the required declarations, after which Bishop

Bishop Thomas, of Wyoming, preached the sermon from Malachi 3:6 "For I, the Lord Thy God. I change not. Therefore ye sons of Jacob are not consumed". In his charge to the Bishop-elect the preacher said: "And now, my brother, I would speak

a personal word. Change not! Serious danger attends every elevation. Remain what I believe you to be, an earnest seeker after Truth, a loyal servant of your Master. St. Paul, having equipped his Christian soldier with all the arms and armor sufficient to his calling, said, 'and having done all, to stand'. Change not in your moral purposes. Seek no other favor than the favor of your Lord. Fear not what men may do unto you, for they can but kill the body, and after that there is nothing more that they can do. But fear lest, having been given great opportunity, you are unequal to seize it with profit to your Lord. I know not what your place will be in this city, nor the work which will be assigned you to do. But I know that to-day you are to be consecrated to the office and work of a Bishop in the Church of God. The necessities of jurisdiction and the needs of men have found it desirable to make distinctions and degrees within this office, but the office is one and the same; than which there is no place higher in the Church of God, partly for which cause you will be much alone. Grieve not for this, but be humbly thankful, that, like your Master, you will be accounted worthy, not only to bear shame for his Name, but to suffer loneliness and reproach and sorrow.

"Change not in your love for that which is good. Holiness is the one thing that becometh the House of the Lord forever. Change not in your craving for this. Continue to make it your chief ambition. But in the mighty maelstrom into which you will be thrown fear not to change your methods as the light shines, nor your inferior ends, which, after all, are but means to further ends; and above all, to change yourself in further consecration to your high and holy calling, in complete surrender to the service of Him who came not to be ministered unto but to minister, and who counted not His life dear unto Himself".

During the offertory the choir sang Horatio Parker's beautiful setting of the anthem, "In Heavenly Love Abiding".

At the Communion that followed only the bishops received, as there had been two previous celebrations. Matins were said at 8 A. M.

Fifty Years at St. Ignatius', New York

Parish keeps the Anniversary— "Area" Plan.

The Living Church News Bureau }
New York, December 5, 1921 }

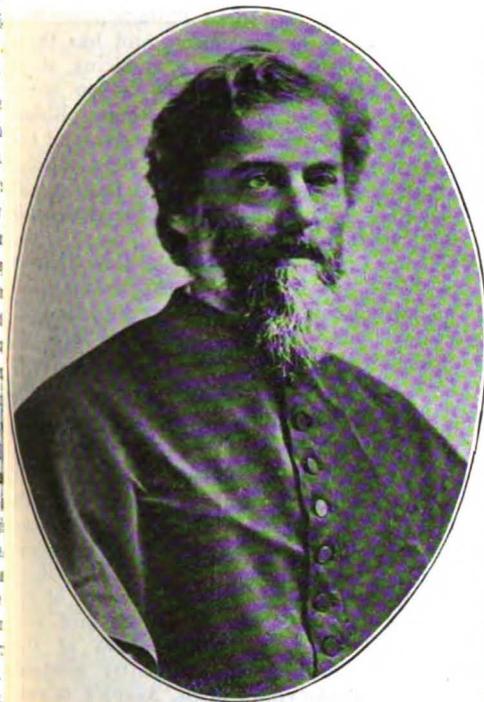
THIS has been a week of solemn joy and thanksgiving and marked by pious pilgrimages to sacred shrines dear to the hearts of the clergy and congregation of St. Ignatius' parish, West End Ave., and 87th St., Manhattan. The octave from Advent Sunday marked the fiftieth anniversary of the foundation of the parish on Nov. 17, 1871, by the late Rev. Dr. Ferdinand Cartwright Ewer.

The present stately and beautiful edifice is the third home of this congregation, which, after years of conflict, now rejoices in the peaceful prosperity of an assured and honored place in the city and diocese.

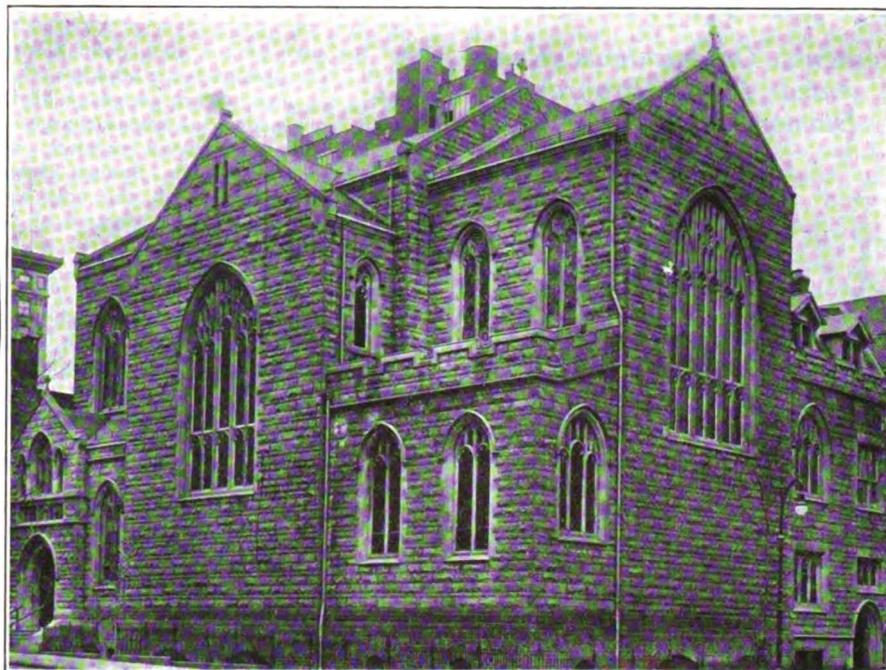
The octave of commemoration began with a series of six services on Sunday, Nov. 27th. Bishop Weller, of Fond du Lac, was the guest of honor during the week and preached twice. On Tuesday morning, November 29th, the Bishop preached after

High Mass to the members of the Clerical Union for the Maintenance and Defense of Catholic Principles. Father McCune, rector, was the celebrant and was assisted by Fathers Hall and Wilson. The Bishop said among other things: "We hear much about the historic episcopate, but not enough about the historic priesthood of the Church". He deprecated the light manner in which sin was regarded by most people, and said he preferred Luther's vivid conception of its reality and awfulness. After the service, the members of the Union met the Bishop at a luncheon in the parish house.

On Monday the congregation went to Rockland Cemetery, Sparkhill, and a service of Benediction for the parish plot was held. The annual parish meeting was held on Wednesday evening, and was attended by a goodly number of friends and well-wishers of St. Ignatius'. Friday afternoon witnessed a pilgrimage to the grave of Dr. Ewer, in Woodlawn cemetery. Bishop Manning preached on Sunday evening. During the week a beautiful window on the north aisle was blessed by Bishop Weller.



REV. F. C. EWER, D.D.



ST. IGNATIUS' CHURCH, NEW YORK

It is in memory of the late Mr. Robert Alfred McKim and represents the centurion at Capernaum. The design was selected by the late Father Ritchie and was among the last things he did before his death.

The first service held on behalf of what is now St. Ignatius' parish was on November 26, 1871, in the Church of the Holy Light, on Seventh Avenue, between 33rd and 34th Sts. Bishop Horatio Potter gave his canonical consent to the incorporation of the new parish immediately afterward, and it was actually incorporated on December 11th. On the 13th, at the first meeting of the vestry, Dr. Ferdinand C. Ewer was elected rector. Dr. Ewer had resigned the rectorship of Christ Church about a month earlier and was already a leading figure in the Catholic movement.

The first church to be owned by the parish was that on 40th St., between Fifth and Sixth Avenues, that had formerly been St. Paul's Dutch Reformed Church. It was purchased and used for the services of the



INTERIOR—ST. IGNATIUS' CHURCH, NEW YORK

parish for nearly thirty years. Dr. Ewer continued his rectorship until 1883, when he died in Montreal. On May 1st, 1884, the late Rev. Arthur Ritchie, D.D., became rector, coming from the Church of the Ascension, Chicago. The repute of the parish as a leader in the Catholic movement continued under his direction, and the parish grew spiritually and materially. The brilliant weekly magazine the *Catholic Champion* was first published in December, 1888, from the parish headquarters, and continued until November, 1901. Dr. Ritchie was its editor, and was assisted by his brother, the Rev. Robert Ritchie, by Dr. Henry R. Percival, and other Catholic leaders. In 1901, it was merged with THE LIVING CHURCH.

It was on January 5th, 1902, that the first services were held in the crypt of the present church building, which had been erected on West End Avenue and 87th St., the original church being altogether inadequate for the congregation. The first service in the completed church was held October 19th, 1902.

Dr. Ritchie resigned the rectorship May 1st, 1914, and became rector emeritus, continuing in that capacity until his death, July 9th, 1921. His successor was the Rev. Maxwell Ganter, whose rectorship extended from May, 1914, to December, 1917. The present rector, the Rev. William Pitt McCune, entered upon his work January 1st, 1918.

"AREA" PLAN

Already a plan of this "Chelsea-Pennsylvania" area has been prepared and reproduced in miniature. On it are shown all the churches and their locations. The names and addresses of the ministers, with their telephone numbers, are also recorded, and the hours of service on Sundays and week-days. These folders are being distributed among the residents of the area and an invitation to attend some church is given.

This plan makes it evident to all people in the area that the Church is aware of their existence, and is interested in them and their spiritual needs. It furnishes work for the Church-members and brings all the Churches together in a common effort, without the sacrifice of any essential article of faith or order. Other areas are being organized and our clergy

are taking an active part in the work, notably the Rev. Drs. Stires, Mottet, Townsend, Sutton, and others.

BRIEF MENTION

The consecration of St. John's Church, Larchmont, last week marked also the 25th anniversary of Rev. Richard Cobden's rectorate. The congregation presented him with a silver facsimile of the key of the church.

On November 20th, the archdeaconry of Richmond met at St. John's Church, Rosebank, Staten Island, and resolved itself into a conference on the Nation-wide Campaign. Bishop Manning was present and made an address.

The annual meeting of the Woman's Auxiliary of the Diocese was held at the Cathedral, on December 6th. The Bishop preached in the morning, and later addressed the members at their business meeting, which was held in Synod hall.

The delegates to the Diocesan Auxiliary of the Cathedral met at the residence of Mrs. John H. Rogers, on Thursday, December 8th.

On the same day a meeting of the Society for the Home Study of Holy Scripture was held, at which addresses were made by Bishop Matthews of New Jersey and Bishop Manning.

At the residence of Mrs. Whitelaw Reid a meeting was held last Friday afternoon in the interest of Berkeley Divinity School.

On Saturday morning last Bishop Manning held an ordination at the Church of the Incarnation, Madison Ave. Among the candidates was Mr. H. P. Alan Montgomery, a son of a former rector of the church.

FREDERICK B. HODGINS.

A NATIVITY DAY

THE LIBRETTO of the brief Nativity play by the Rev. B. W. R. Tayler, D. D., has been published by the author with a portrait of Miss Elizabeth Presey as the Virgin Mother when it was first given last year in the parish house of St. George's Church, Schenectady, N. Y., of which parish the author is rector. The printed play is sold at 25 cents and may be obtained from the author.

Philadelphia Service of Prayer

Women's Organizations Represented—Parish Programme—Diamond Jubilee.

The Living Church News Bureau }
Philadelphia, December 5, 1921 }

UNDER the auspices of the Church Service League of the diocese, St. Andrew's day was observed as a diocesan day of intercession for all women's organizations, diocesan and national, in St. Mark's Church, Locust Street above 16th. At noon, the rector, the Rev. Frank L. Vernon, conducted a meditation and intercession.

From 10:30 until 12, and from 1 until 5, each organization observed a fifteen-minute period, when the whole congregation offered intercession for that particular organization.

PARISH PROGRAMME

The parish of St. Thomas' Church, White-marsh, has adopted a definite platform of aims and aspirations in connection with the administration of the spiritual affairs of the parish.

The programme, which contains nine "points" was adopted, following a series of meetings under the direction of the Rev. Nathanael B. Groton, rector, at which certain aims were discussed for the purpose of creating and maintaining a "parish consciousness".

"In all branches of human endeavor", the platform states, "where people are associated together to accomplish some specific purpose, it is well to have their aims and aspirations before them, so that from time to time they may cast up the account and discover whether or not the desired progress is being made". The following definite aims comprise the programme or platform.

1. That the life of our parish will be strengthened if each one of us comes to the Holy Communion at least once a month.
2. That each one of us shall be an active member, so far as it is possible, of at least one organization in the parish.
3. That each one of us shall have a responsibility to welcome into our parish any strangers who may move into the community.
4. That each one of us shall have a responsibility to bring into our Church school any boy or girl who is not going elsewhere.
5. That each one of us shall have a responsibility to try to bring someone to Confirmation.
6. That each one of us shall try to learn more of what the Church is doing outside our parish.
7. That each one of us shall hope and pray that from our parish young people shall be called into the ministry and into the mission fields of the Church.
8. That each one of us shall be a contributor to our parish's expenses and to the Church's work outside our parish.
9. That we shall try to deepen the spiritual life in our homes.

DIAMOND JUBILEE

The Church of the Messiah in Port Richmond, observed the seventy-fifth anniversary of its organization last Sunday. For many years this church, now in a densely inhabited section of Philadelphia, was the only Episcopal Church in the district, which a generation or so ago was an industrial suburb on the Delaware river, quite some distance from the city proper. A parish was organized amongst the large number of Scotch-Irish residents,

under the care of the Rev. John Gordon Maxwell. The present rector, the Rev. C. L. Fulforth, for many years secretary of the diocesan convention, assumed charge in 1890. At the anniversary services, the guests of honor were Mrs. Samuel Humes and Henry B. Rutherford, the only surviving members of the congregation at the time of its organization.

BIBLE CLASS FIFTY-TWO YEARS OLD

The Tuesday Bible class, probably the oldest organization of its kind in the United States, its graduates including hundreds of socially prominent Philadelphians, began the fifty-second year of its sessions on November 29th. The class assembles in the Bishop's residence, over fifty persons attending the opening session.

This Bible class, of which the Rev. Dr. George L. Richardson is the teacher, was founded by Miss Mary Coles.

GIFTS TO GRACE CHURCH

Formal presentation of handsomely carved chancel screens and organ casing of fumed oak, together with the opening of the new \$20,000 Skinner organ, filled Grace Church, Gowen Ave., Mt. Airy, to overflowing on the evening of November 30th.

The chancel screens and organ casing were the gift of J. Wilson Bayard, a member of Grace parish, and chancellor of the

diocese. The organ, which is the first of its type to be erected in Philadelphia, was the gift of the congregation, and has three manuals with thirty-three speaking stops and a detached console. The action is entirely electro-pneumatic. Bishop Rhinelander will dedicate both the organ and the gift presented by Mr. Bayard next Sunday night, December 4th, when the Bishop will make his annual visitation to the parish for Confirmation.

Grace Church, Mt. Airy, the Rev. Thomas S. Cline, rector, is one of the most beautiful specimens of Gothic architecture in Philadelphia. The group of buildings, including the church, parish house, and rectory, form a quadrangle modeled after Sandringham parish, England.

TWO RECTORS INSTITUTED

The Rev. Benjamin Newcomb Bird, will be instituted as rector of St. Asaph's Church, Bala, tomorrow morning, December 4th, by Bishop Rhinelander, and Bishop Garland at the same time will institute the Rev. Andrew Haughey as rector of St. Mary's Church, Ardmore. Mr. Bird was formerly rector of the Church of the Messiah, Gwynedd, and recently accepted election as the rector of St. Asaph's, to succeed the Rev. Harrison B. Wright. Mr. Haughey was formerly assistant at St. Mary's and, following the death of the Rev. George P. Allen last September, was chosen as Dr. Allen's successor.

FREDERICK E. SEYMOUR.

Churchmen Head Chicago Drive

To Raise One Million—Ascension Improvements—Institute Held.

The Living Church News Bureau }
Chicago, December 5, 1921 }

THE United Charities of Chicago is making a city-wide drive to raise one million dollars to relieve the distress so prevalent in the city through unemployment. The drive began on Monday Dec. 5th, and continues until the 16th. Mr. Charles F. Folds, president of the United charities the last six years, is the head of the campaign. Mr. Folds is a vestry man of St. Chrysostom's Church, Chicago. The general committee, which is serving under Mr. Folds, contains a list of many men and women of the city who are known for their interest, good works, and liberality in the city's charities and public welfare. Among the members of this committee, which begins with the name of Miss Jane Addams, are certain members of our Church, such as Mrs. Joseph T. Bowen, Mrs. James L. Houghteling, Mr. James L. Houghteling, Jr., Mr. F. F. Norcross, and Miss Dorothy Stirling.

The special committee of the board of directors of the United Charities, in charge of the arrangements for the campaign, in announcing Mr. Folds' acceptance of the general chairmanship issued the following statement:

Mr. Folds is not only competently fitted for this chairmanship through his long and conscientious service as president of the United Charities, and also as a director of many other of Chicago's welfare agencies, but his distinguished and able service during the war as chairman of Chicago's Liberty Loan campaign has given him an experience in campaigning for funds possessed by few other Chicagoans.

More than a thousand public-spirited men and women have volunteered their services

as workers, to canvass the city for the funds required to meet the emergency caused by unemployment, and to carry on the normal work of the United Charities during the next thirteen months.

IMPROVEMENTS AT THE CHURCH OF THE ASCENSION

Enlargements and extensive improvements are being carried on at the Church of the Ascension, Chicago (the Rev. W. B. Stoskopf rector). Since the summer, five of the Sisters of St. Ann have been working in the parish. The entire second floor of the parish house has been remodelled and converted into a convent for the sisters. New dining halls and a kitchen have been placed in the basement for parish use. The chapel has been remodelled also. The alterations provide for a small chapel and a large parish hall.

SOUTH SIDE S. S. INSTITUTE

The South Side Sunday School Institute met at St. Mark's Church, Chicago, on Tuesday evening, November 22nd. The address at Evensong was given by the Rev. F. C. Grant, rector of Trinity Church.

Mrs. Edwin Dennett, superintendent of the school at Holy Trinity in the stockyards district spoke on Church School Efficiency where the Field is Difficult. Holy Trinity, one of the smallest churches in the diocese, is proving one of the most efficient in doing the Church's work in a very hard field. When Mrs. Dennett took charge of the Church school there, nearly four years ago, there were twelve in attendance. Last year the total enrollment was 88, with 42 regular communicants. So far this year the total enrollment has been 106, with 49 communicants, and an average attendance of 72.

There are five in the school who have not been absent during the four years, one a teacher, another a boy, who has not only been present in the school, but has never been absent from Church service, nor failed to make his communion since he was confirmed

three years ago. There are thirty who have not been absent during the past year. There are only two or three in the entire school who are over eleven years of age who have not been confirmed, an exceptional record.

The Rev. E. L. Roland, rector of St. Bartholomew's Church, Englewood, spoke on Popularizing Children's Services, week days and Sundays. Mr. Roland can speak with authority, for he has been most successful in holding the interest of the young people of his parish. He believes that children are instinctively ritualistic, and are quick to respond when permitted to take part in the ceremonial and dignified worship of the Church.

The officers elected for the coming year were: The Rev. W. S. Pond, president; the Rev. Arnold Lutton, vice-president; Miss L. D. Johnston, secretary and treasurer.

THE CALL OF THE CHURCH INSTITUTIONS

All of our Church institutions, like a large number who are not connected with the Church are feeling the coming of winter, and with it the pinch for funds to meet their needs. This is of course particularly true of the institutions ministering to the poor and dependent.

The Sisters of St. Mary in appealing for an important branch of their extensive work done for women and girls, say:

"The following experience is doubtless not an uncommon one. A deaconess was one day accosted on the street by a well dressed young woman carrying a beautiful baby. With tears running down her cheeks the young woman begged the deaconess to tell her of some good Home where she could leave her little one. Her story was the old, sad one, so familiar to all Church workers. She had been deserted by her husband, and was in a strange city, far from relatives and friends. She had had business training, and had secured a good position which would enable her to provide for herself and her child, but she found that she could not care for him at night, and then be fit for her work during the day. The day nurseries did not help to solve her problem, as they closed before she was ready to leave the office. The deaconess could do nothing for her because the only homes for infants in that city were the Roman Catholic founding asylums, where the mothers were required to surrender their babies entirely. This mother did not want to give up her baby; she did not even want charity; she wanted to work for her child, but she needed help to care for him while she earned the money for his support.

"The Sisters of St. Mary desire to help such mothers. Through generosity of a friend they have a beautiful home in Elmhurst, Ill., known as the Bryan Memorial, with twenty-five acres of fertile land already cultivated, an orchard and pasture for cows, and a fine old house, which only needs to be remodelled to make it available for this purpose. But they cannot carry on this much-needed work without your help. For the sake of the Holy Child of Bethlehem, and perhaps in memory of some little one whom he has taken to His Heavenly home, will you not co-operate with the Sisters, and so enable them to help these helpless little ones and their mothers?"

APPEAL FOR THE HOME FOR BOYS

The Rev. K. O. Crosby, superintendent of Lawrence Hall, the Home and School for Boys, speaking of the needs of his excellent institution, says:

"We are undoubtedly facing the hardest winter in our experience and shall greatly appreciate all the help given us.***

"We are providing a home for 132 dependent boys of Chicago and the vicinity. The

boys are all baptized. Sixty of them have been confirmed and are regular communicants of the Church. All receive the Church's instructions and contribute as liberally as they can to the work of the Church. They gave over \$400 during the past year.

"About one third of the parents of our boys are out of work, and most of the others have had their wages cut. This means that our income from tuition has been greatly reduced, while the demands upon us have increased, through the inability of the parents to do anything for their children. The boys are not to blame for these conditions, and they still require the sort of home we are giving them. We hope it will not be necessary to turn any of the boys over to the care of the state, but this is a possibility which confronts us, if we fail to increase our income sufficiently."

Last year the cost of maintenance of the home was \$60,000. With the exception of one organization, a Roman Catholic one, this was the lowest cost per capita of all similar institutions in Cook County.

RELIGIOUS EDUCATION

In a letter sent to the clergy and teachers of the diocese, from the office of the Bishop and Council, Department of Religious Education, during the week ending Nov. 25th, are some interesting facts. There have been sent out from the office of the Department 9,800 Advent-Mite boxes and personal letters to the Church school children. The aim has been to put a letter into each child's hands, from the Church, as something larger than his local parish. The offering for Advent is to be sent to the treasurer before December 29th, and the total will be forwarded by him this year to St. Mary's Home. The budget for the department is \$6,000.

NEW ORGANS

The organ at the Church of the Redeemer has been rebuilt by Messrs. Hillgreen and Lane, Alliance, Ohio, the original builders of the organ, and the church now has a magnificent instrument with 75 registers and couplers, and a set of chimes.

Dr. Hopkins says:

"At last we have an organ which is worthy of our parish! It levels up in its very important department, to the standard already achieved by our altar furnishings, our vestments, our scale and scope of music, our rectory, and our complete Prayer Book service. In volume, it is as ample, considering the size of our church building, as the cathedral organ in a great city church. In quality it has retained, and if anything, improved all the especial beauty of tone, which we have always so highly valued in our instrument, and the addition of the many new couplers and other mechanical accessories, as well as the new pipes and chimes, have brought up the total to seventy-five 'stops.'"

One of the largest and finest church organs in the country is now being constructed for St. Luke's, and the installation will probably begin some time in November.

THE BROTHERHOOD IN CHICAGO

Mr. Edward A. Shields, one of the field secretaries of the Brotherhood of St. Andrew recently completed the visitation of chapters in the Diocese of Chicago. It is the policy of the organization to have each chapter in the United States visited once a year by a field secretary. The field man is prepared to give advice as to the conduct of the work already in hand by the chapter, and to suggest new forms of corporate work especially adapted to the needs of the parish. Active chapters are thus encouraged to even greater efforts, and dormant and inactive chapters are given new life and spirit, by contact with a trained man fitted to advise

and to encourage. The time of the Brotherhood's field men is thus divided between the organization of new chapters during one part of each year, and attention to those already in existence, during the other part.

CORNER STONE LAID

The corner stone of the new Church of the Holy Apostles, Drake and Leland Aves. (the Rev. J. H. Dennis, priest-in-charge), was laid on Sunday afternoon, November 13th, Bishop Griswold officiating. Many of the city clergy were present, and a large crowd of parishioners and friends. Evensong was said at 3:30 P. M. but as the weather was not propitious, the first part of the service was said within the present church. The choir, the clergy, and the congregation, then went outside, where the stone was set by the Suffragan Bishop with as brief a ceremony as possible. Returning to the church, the Rev. Henry N. Hyde, rector of St. Paul's by-the-Lake, Chicago, preached.

Only one half of the building will be erected at the present time, and is expected that this will be ready about February 1st.

MISSION AT ST. ANN'S, MORRISON

The Rev. Gerald Grattan Moore, of the Church of the Advent, Chicago, recently held a most helpful preaching mission at St. Ann's, Morrison, the Rev. J. H. Parsons, priest, from Nov. 13th to 20th. The choir of Grace Church, Sterling, assisted at the opening with the rector of Sterling, the Rev. A. Gordon Fowkes. It has renewed the courage and put new energy into the hearts of the faithful few of the Church here.

H. B. GWYN.

BISHOP LA MOTHE ARRIVES

ON AUGUST 9th Bishop La Mothe was received on the dock by a delegation of prominent laymen, as well as the clergy and workers, and a number of Hawaiian Churchwomen brought beautiful garlands of "leis" to decorate the Bishop and his family.

For a few weeks Bishop La Mothe has been the guest of Mr. and Mrs. L. Tenney Peck, but on September 1st, he and his family moved into the Bishop's House, Emma Square.

On the 13th of August a reception, which took the form of a large garden party, was given at the beautiful beach home of Mr. John Guild, the treasurer of the Diocese. Not only was it made the occasion of a hearty welcome by large representations of Church people from every mission and parish of the five races to whom the Church ministers, but also prominent citizens and Christians of every name took this opportunity of showing their respect and good will, and the function assumed the nature of a community affair. The young women who served the refreshments were selected from the various missions, and they were dressed in the costumes of their several nationalities, which added greatly to the picturesqueness of the scene.

From the day of his arrival the Bishop has been kept busy, familiarizing himself with the work, and is facing with courage the situation, and the peculiar racial problems of Hawaii. Everywhere the Bishop has been warmly received and will be given cordial support.

The financial conditions in the Islands are not good at present, owing to the labor shortage, but a strong effort is being made in Congress to permit the coming into the Territory, for a term of years, a limited number of Chinese. Because of the shortage of labor, and the low price of sugar, most of the plantations have ceased paying dividends.

Naturally the Church is affected by the prevailing hard times and Bishop La Mothe, in his initial message of greeting, in the

Hawaiian Church Chronicle said: "The great need at the present time is not only that we may hold what we have, but may lay hold of opportunities as they present themselves, and for this, we need money and men. It is my hope and prayer that the more important vacancies may soon be filled and I believe that with loyal co-operation the money will be found to carry forward this splendid work for Christ."

Bishop Restarick has left the Islands for an extended tour, but before going, he gave Bishop La Mothe, at his request, all the assistance and information possible.

BISHOP SESSUMS' THIRTIETH ANNIVERSARY

IN CONNECTION with the thirtieth anniversary of the consecration of the Bishop of Louisiana, the Church Club of that diocese will give a dinner in his honor on the evening of December 9th.

THE ONLY COLLEGE G. F. S. BRANCH

DURING THE middle of the last college year the women students of Brown University, who were also members of the Church, were organized into a branch of the Girls' Friendly Society, under the direction of Miss Isabel Marion Brownson the diocesan extension head of the Friendly and also a graduate of the college. The object of getting the girls together was to keep them in touch with the Church during their college life and to help train them for leadership in the Church after graduation. Speakers were provided for all their meetings during the rest of the year. Bishop Perry told them of his joy in having "his own" college group, and of the appropriateness of the Friendly as a college organization. Miss Mary B. Anthony, Deaconess Semle, and Mrs. Edward W. Blodgett talked to them on the organization and ideals of the Friendly, and Sister Constance told them of the necessity of carrying their religion with a smile, and of having a definite rule of life. The girls numbered nearly forty, and chose as their president, Miss Claudia Wilson of Conshohocken, Pa. Mrs. George H. Crooker is their branch secretary, and Mrs. Edward P. Peters her assistant.

This fall they have started work again, having speakers and making dolls for St. Mary's Orphanage. Miss Florence Allen Black, of Warren R. I., is the new president, Hope Jillson of Providence, R. I., secretary, and Elizabeth Appolonio, of Milton, Mass., treasurer. Eighteen Church freshmen replaced the seven or eight girls who graduated in June. Early in October a tea was given at Mrs. Crooker's home for these new girls to meet the upper class girls. On November fifteenth they were introduced to the Church community about the college, at a reception also at Mrs. Crooker's. Invitations were sent to all the clergy of the parishes near the campus, the members of the commission on Students Away from Home, the Church members of the faculty, advisory board, college staff, and of the Rhode Island Society for the Collegiate Education for Women, and the diocesan officers of the Girls Friendly Society. Bishop Perry, Mrs. Crooker, Mrs. Peters, Miss Black, Mrs. Blodgett and Miss Sallie Eyre (president of the Freshmen class) were in the receiving line. After a short reception Miss Black gracefully introduced Bishop Perry who, to the great delight of the girls, warned all the clergy to keep away from "his" Branch of the G. F. S., and then welcomed the members of 1925 and their guests. Mrs. Blodgett, as diocesan president, extended the greetings from the diocese and told of the great importance of this, the only, college branch, and

of the interest it was arousing all over the country. Miss Agnes M. Hall, student secretary of the Department of Religious Education, and the Rev. Malcolm Taylor concluded the "second chapter," as Miss Black expressed it, of the evening's entertainment with an account of the work being done in student groups in other colleges, and with an appeal for Church affiliation and religious enthusiasm during college life.

The third chapter took place in the dining room, where everybody talked together and enjoyed refreshments, served by the college girls.

NEBRASKA'S NEW DEAN

INSTALLATION SERVICES of the Reverend Stephen E. McGinley, as rector of Trinity parish, Omaha, and Dean of the Cathedral will be held in the Cathedral on Sunday morning, January 1st. The Rev. Mr. McGinley was born in New London, Conn., May 7, 1887. He received his academic training at Trinity College, Hartford, Conn., from which institution he graduated in 1909. After doing private tutoring for a year, he entered the General Theological Seminary, and graduated in the class of 1913. The following



REV. S. E. McGINLEY
Dean-elect of
Trinity Cathedral,
Omaha.

three years Mr. McGinley was engaged in missionary labors in the district of Wyoming, with residence at Cody. He then became a vicar of St. Andrew's Church, Baltimore, Md., and during the war served a chaplaincy at Camp Zachary Taylor. At the conclusion of his army appointment, he was called to the rectorship of Christ Church, Suffern, N. Y., where he has achieved a remarkable record in the history of the parish. In 1914, he married Miss Virginia Graham Meigs, of New York City. Since the resignation of the Very Rev. James A. Tancock, the administration of the Cathedral affairs have been in charge of Bishop Shayler and the Canon vicar, the Rev. Carl M. Worden.

BISHOP RESTARICK'S JOURNEY

WHEN BISHOP RESTARICK resigned his jurisdiction a year ago it was his intention to start at once on a long sea voyage. The consecration of Dr. La Mothe being unavoidably delayed, Bishop Restarick was requested by the Presiding Bishop of the American Church to carry on until his successor was consecrated. Obedience to this request caused the postponement of the proposed journey until the present time.

After forty years in the ministry with few vacations, he expects to enjoy a few months of rest and recreation, and it is the hope of his many friends that it will be the means of re-establishing his health.

Accompanied by his son Arthur E. Restarick, the Bishop sailed for the Orient

on the *Golden State* on Armistice day. They expect to visit Colombo, Ceylon, where the Bishop has a brother, whom he has seen but once in fifty years. They plan to return by way of Australia and New Zealand.

UTAH VISITS SACRAMENTO

St. JOHN'S parish dinner was held on November 18th, in Marysville, Cal., 150 people attending. The speaker of the evening, the Bishop of Utah, was welcomed into the diocese of Sacramento by the diocesan, the Rt. Rev. William Hall Moreland, D. D., who also made a brief address. Bishop Mouton was very happy in his address, expressing pleasure at being in Marysville, fulfilling a promise to the rector, of long standing. The Bishop spoke upon the work of the Church in general, of Utah in particular, and pleaded for a wider vision among the Church people.

The Bishop preached to a crowded congregation, in St. John's Church, on Sunday morning, Nov. 20th, and in Colusa in the evening.

FIVE GENERATIONS

THE HISTORIC Grace Church, of Jamaica, Long Island, gave a most unusual entertainment on the evening of November 16th. The meeting was held in the parish house, and apart from the social gathering, which was also a feature of the evening, was devoted to the dedication of the auditorium called the King Room, and the unveiling of a bronze tablet "in appreciation of services rendered" to the parish by five generations of the King family. In the early days of the Church, when it was struggling for its existence, the Hon. Rufus King, the first ambassador to England came to encourage and succor it by his interest, influence, and generosity. The Governor of New York, John A. King, the son of Rufus King, continued his father's work, in his devotion to the welfare of the parish, and a senator of New York, John A. King, was again identified with the Church's interests. Miss Cornelia King and Miss Mary Rhinelander King gave most generously to the Church; and at the present time there are representatives of the King family who continue to manifest the interest in the church and parish. This interest, started one hundred and twenty years ago, when Rufus King first settled in Jamaica, completed five generations of the King family, who have contributed of their means and personal service to help make Grace Church the potential factor that it has become in Jamaica, Queens County, and Long Island.

At the unveiling of the bronze tablet a dedicatory prayer was offered and the doxology was sung. The tablet bore this simple inscription:

THE KING ROOM

Commemorating the devoted interest of five generations of the King family to this parish. This tablet is erected by the children of the parish.

After the dedication of the tablet Mrs. John King Van Rensselaer read a paper of unusual historic interest dealing with various episodes in the King family history, and telling especially of what the women of the family, beginning with Mary Alsop King, wife of Rufus King, have done for their country. To this family belong some of the women who blazed the trail for hospital work by trained nurses and other philanthropic work.

The address by the rector, the Rev. Rockland Tyng Homans, after paying tribute to the family in whose honor the entertainment was given, traced the history of the parish briefly, from its origin two hundred and nineteen years ago, to the present time, dwelling particularly on its historic position.

**COLORED CONVOCATION
IN ARKANSAS**

THE THIRD CONVOCATION of Colored Churchmen of the Diocese of Arkansas, convened in St. Philip's Church, Little Rock, Ark., Nov. 20th, and continued in session three days. All of the sessions were well attended, and unusual interest was manifested. On Sunday, Nov. 20th, the Rt. Rev. E. Thomas Demby, the Suffragan Bishop, was the celebrant at the early service; at the mid-day service, the Rev. John B. Boyce, of Tyler, Texas, was the preacher, and in the afternoon, there was a Women's meeting and conference attended by many who are not of the Church. Addresses were delivered by Mrs. W. E. Josenberger, Mrs. Mary Spight, and Mrs. E. T. Demby; at the night service a large congregation was present at which the Rt. Rev. James R. Winchester, D. D., the diocesan Bishop, preached, and gave the Apostolic Benediction.

Monday morning the Rev. J. H. King, of Mason, Tenn., was the preacher, and Bishop Winchester gave an address. Addresses were also made by the Rev. J. H. Jones, the Rev. J. B. Boyce, and Mr. W. S. Whitney on the Work of the Brotherhood of St. Andrew, the Duty of Self-support, and Race Relations and Readjustment.

The most important meeting was that of the Woman's Auxiliary, Bishop Demby making the address. One of the branches of the auxiliary of four or five members, raised more than two hundred dollars during the year, sent one mission box, and did a great deal of charity work; another one paid for the upkeep of a playground for children and young people, and another assisted in a kindergarten. Bishop Demby gave his annual address on Tuesday night and he spoke of the great need of schools—he told of certain white Churchmen who will give land, if the Church would give money for equipment and teachers for an Industrial School; he said that he was in great need of money to assist men who are anxious to study for the ministry, and to pay the salary of two teachers in the school at Hot Springs.

WHAT WILL THE CHURCH DO?

AT THE November meeting of the trustees of the American Church Building Fund Commission, applications for loans amounting to \$37,766.50 were recorded as approved by the committee on loans. On account of the use by the Church of the entire fund available for loans, future dates, running well in 1922, have been assigned to these loans in their order on the waiting list, and the dates have been accepted by the applicants. The fund having now become a revolving fund, to be loaned, returned, and loaned again, this procedure must be adopted for the future, and until the fund is increased by the generous gifts and offerings of the Church and by legacies. Announcement was made that loans immediately needed and aggregating \$200,000 had been necessarily declined, because of lack of funds since the September meeting of the board. The future operation of the fund will be in a turnover of its capital, as the same is returned from loans now outstanding.

Applications for gifts from eight parishes and missions, in the sum of \$3,025, were approved at this meeting. The commission will be able to continue its system of gifts and grants, which are made from the income received from the capital now invested in Church loans.

Further steps were taken through the appointment of a special committee to secure the practical interest of Church people in this fund, so widely useful and yet so inadequate to meet the applications for help which are continually received.

TREMENDOUS VALUE FOR 15c

The Pathfinder, Leading Weekly Magazine of Nation's Capital, Makes Remarkably Attractive Offer. Washington, D. C., Dec. Special—People in every section of the country are hurrying to take advantage of the Pathfinder's wonderful offer to send that splendid illustrated review of the whole world thirteen weeks for 15 cents. It costs the editor a lot of money to do this, but he says it pays to invest in new friends, and in spite of the high cost of his enlarged and greatly improved paper he makes this rare offer to bring his circulation up to 400,000 a week. You will like this paper; it is 29 years old and now better than ever; splendid stories and rare miscellany. Question Box answers all your questions. Only 15 cents mailed at once to Pathfinder, 104 Langdon Sta., Washington, D. C., will keep your whole family informed, entertained, helped, and inspired.

**CHRISTMAS
CARDS**

IMPORTED and AMERICAN
MOREHOUSE PUBLISHING CO.
MILWAUKEE WIS.

Choice Paper Shell Pecans

From Kennoquhair Groves
TREE RIPENED HAND SELECTED
Parcel Post packages sent anywhere in U. S. A.
Price 85c per pound. Address orders:
H. M. LOVETT
P. O. GERARD, GEORGIA

CHURCH METAL WORK

of the highest order of design and craftsmanship.
Altar Ornaments and Communion plate. Reproductions of Museum examples a specialty. Send for book 56, stating requirements.
F. OSBORNE & CO., Ltd.,
Art Craftsmen in all Metals Estab. 1874
27 Eastcastle Street, London, W. 1., England

CHURCH VESTMENTS



Casocks, 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
220 BROADWAY, N.Y. CITY
BELLS

CHURCH BELLS SCHOOL

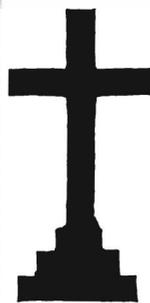
Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1888
THE C. S. BELL CO HILLSBORO, OHIO

MENEELY & CO. WATERLIET
THE OLD CHURCH (West Troy), N. Y.
MENEELY CHIME BELLS
FOUNDRY & OTHER

CHRISTMAS GIFTS

A Beautiful assortment of Stamps, U. S. A. British Colonial and Foreign, 51 each packet. Very Special. Address VILLIERS-301 N. J., Tacoma, Wash.

**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.

**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



**Christian Nurture
Course 5 Needs
Building The Church,**

explanations and sug-
gestions for use with
the church MODEL.

The American Society of Church Literature

Cathedral House, 45 Church street
HARTFORD, CONN.

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

AUXILIARY PRESIDENT IN THE ORIENT

Mrs. HOMER P. KNAPP, president of the Ohio Diocesan branch of the Woman's Auxiliary, writing to a friend in this country of some of the things she has seen during recent travels in the Orient, says:

"We have received much kindness from the missionary bishops we have seen so far, to whom we carried letters of introduction.

"Unfortunately for us, it was vacation time in Honolulu, so we could not see the schools in session, but we saw the buildings, not only on Emma Square, but the mission in other parts of the city. We had the pleasure of hearing Bishop LaMothe twice, and you will be glad to know he had made a fine impression on the people of Honolulu. What a wonderful plant Bishop Kestrick has built up! A great monument, like a lovely mosaic, to his years of devoted service. It all seemed very complete except toilet, which is, of course, out of date and quite inadequate.

"It was delightful in Tokyo to see St. Luke's Hospital and St. Paul's College, both of which had been in our minds so long. I have written home that we must continue to work for St. Luke's till the new building is completed. The Church Periodical Club must not relax its efforts until St. Paul's College Library is stocked with books. After a visit to the Imperial Hospital in Kyoto, we are ready to answer questions as to why we should build hospitals in Japan. Aside from the patients, whom St. Luke's and the new St. Barnabas' will bless, they will furnish what is so greatly needed here, a standard for the other hospitals to follow.

"Naturally, as an Auxiliary woman, I was eager to see St. Margaret's and St. Agnes' schools. Both are admirably equipped and the spirit in both is fine. I think, though, that of all the work we have seen, the kindergartens and Miss Peck's little creche have most completely won our hearts. They are not only fascinating, but seem to really begin at the foundations. We saw some of the fruits of that at St. Mary's, Kyoto, in the baptism, the day we went to the Japanese service there. Isn't there some way in which we can give better support to the work? We should not expect or allow the native teachers to receive so much less than they could get in the government schools. I must pay a tribute to the fine lot of young women we have here in Japan, capable, consecrated, energetic, all of whom we may be proud to have as representatives of the Church and of American womanhood."

SISTER CATHERINE'S HOME

THE ABOVE TITLE has now been given to what was formerly "The Shelter for Respectable Girls," at 212 West 46th St., New York. This has been done in loving memory of Sister Catherine who, in 1872, founded the home as "a refuge in which homeless but respectable girls could find a safe shelter until provided with situations."

During these fifty years a most helpful and needed work has been maintained for girls seeking employment, many of whom have been without funds to provide for the necessities of life. It is capable of caring for about twenty girls, furnishing clean, home-like surroundings and plain but wholesome meals. It has proved a blessing to hundreds of girls who, when out of work, were in urgent need of inexpensive quarters, and many have been helped where there were no funds to pay even the moderate rates charged.

DINNER IN HONOR OF THE BISHOP OF NEW YORK

ON THE VERY STORMY NIGHT of November 28th, nearly five hundred representatives of eleven parishes of Staten Island attended a dinner in honor of the Bishop of New York, which was given under the auspices of the Nation-wide Campaign committees of Staten Island at St. John's Church parish house. There was the largest attendance that has ever graced a dinner of any kind in the recollection of old Staten Islanders, including those in the interest of the Red Cross, Liberty Loan, and other similar din-

ners. Many applications were refused and number's were prevented from attending on account of the weather. The chairman of the committee said: "If the weather had been clear I do not know what we would have done with the people."

It was a magnificent reception and tribute to Bishop Manning and in addition showed how greatly the Nation-wide Campaign has influenced and affected the Churchmen and women of Staten Island. The speakers were: Mr. Henry G. D. DeMeli, chairman of the dinner committee, composed of representatives of the parishes, who also presided; the Rev. William H. Pott, Ph. D., rector of St. John's Church; Canon Harold Adye Prichard, rector of St. Mark's Church, Mt. Kisco; William C. Sturgis, Ph. D., educational secretary of the Department of Missions, and the Bishop. The addresses were inspiring, educational, and most helpful, and the meeting exceptionally successful because of the splendid inter-parochial co-operation, and accomplished much in the interest of the Nation-wide campaign.

THE BISHOP TUTTLE PAGEANT

THE DATE of the "Bishop Tuttle Pageant" to be presented in the Church of Our Saviour, Chicago, has been changed to Wed-

EDWIN S. GORHAM



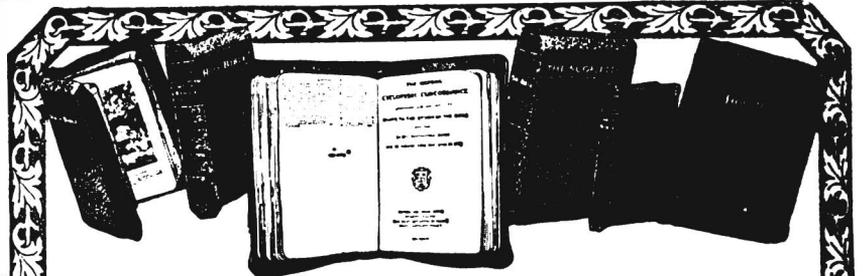
HEADQUARTERS FOR

Church Literature, Oxford Prayer and Hymnals, Bibles, Church Kalendars, Christmas Cards, etc.

AT

11 West 45th St. New York

Send for Christmas List



The Gift Supreme -
an OXFORD BIBLE

Put real Christmas joy into the heart of some one by the gift of one of these beautiful Oxford Bibles. Here is the gift, suitable for young and old, that will be prized always. It has a value that is far beyond its price. It shows your high regard as nothing else can.

- | | |
|--|---|
| <p>Oxford Children's Bibles</p> <p>02145 With 32 black illustrations. Keratol binding \$2.70</p> <p>02153 With 32 colored illustrations. French Morocco leather binding 2.70</p> <p>03325 With Children's helps, 32 engravings. Keratol binding 2.55</p> <p>5151 With 4,000 questions and answers, 32 black and colored illustrations and helps 4.00</p> <p>02357 With 116 black and colored illustrations... 5.95</p> | <p>Oxford Large Print Bibles</p> <p>01607 Small Pica type, Keratol binding, limp \$4.35</p> <p>01608 Same type, French Morocco binding 5.15</p> <p>01608x As 01608, printed on Oxford India paper..10.65</p> <p>01661x Pica type, Persian Morocco leather binding, limp, printed on Oxford India paper..17.00</p> |
| <p>Oxford S. S. Teachers' Bibles</p> <p>04403 Minion type, French Morocco leather binding \$4.00</p> <p>0623x Same, printed on Oxford India paper..... 7.00</p> <p>04453 Minion black-faced type, French Morocco leather binding 5.00</p> <p>05453 As 04453, with words of Jesus Christ in red... 5.25</p> <p>0773x As 04453, printed on Oxford India paper .. 7.65</p> <p>05453x As 05453, printed on Oxford India paper.. 5.35</p> <p>0452 Long Primer self pronouncing type, French Morocco 5.50</p> <p>0923x As 04523, printed on Oxford India paper.. 9.65</p> | <p>Oxford Pocket Bibles
<i>All printed on Oxford India paper and bound in French Morocco leather</i></p> <p>0113x Pearl black-faced type \$3.50</p> <p>03023x As 0113x, with references 3.65</p> <p>01254x Nonpareil black-faced type 4.00</p> <p>01152x Nonpareil type..... 4.15</p> <p>01328x Minion type 4.35</p> |
| <p>Scotfield Reference Bibles
<i>Helps on the pages where needed</i></p> <p>53 Minion Black-faced type, French Morocco. \$6.00</p> <p>55x Same, printed on Oxford India paper..... 5.25</p> <p>155x As 55x, with concordance 10.25</p> <p>73 Brevier Black-faced type, French Morocco. 7.75</p> <p>75x Same, printed on Oxford India paper.....10.50</p> <p>175x As 75x, with concordance13.00</p> | |

At all booksellers or from the publishers



Oxford University Press American Branch
35 West Thirty-second Street New York City



Monday, December 14th. On Tuesday, the 15th, there will be a final dress rehearsal which admission will be by invitation. This performance all the religious leadership officials, and representatives of foreign nations have been invited.

The following is an outline of the Pageant which, as already stated, is written by the Rev. Frederick L. Gratiot, and is built about the sending of Bishop Tuttle to the far West fifty-four years ago:

PART I. The Call of God and the Response Of Men

- 1. The Call of Isaiah (Is. VI. enacted).
- 2. The Call of the Apostles.
- 3. The Call of Bishop Tuttle.
 - a. In boyhood.
 - b. Made a Bishop at Thirty.

PART II. The Need of the World—The Enemy's Challenge

- 1. David and Goliath (Story enacted).
- 2. The Camp of the Philistines to-day—the world's Need. (A western mining town in the 60's).
- 3. The Cry of the World. (The nations of the world seeking the light of the Gospel).

PART III. The Church's Response—The Army Arrayed

The Commander-in-chief reviews the troops. General "Missionary Society" and each nation report on 100 years' progress. Bishop Tuttle appears in person. The part of Bishop Tuttle as a boy and as a man of thirty will be taken by members of the Church of Our Saviour.

MEMORIALS AND GIFTS

THE CHURCH OF THE EVANGELIST, Yalesville, Conn. has recently received the gift of a brass altar desk and of an altar service book. The Ladies' Aid presented the gifts in memory of the late Mrs. George Wilcox and Mrs. Henry Cottrell who were for many years faithful members of the parish.

THE SUM of over a thousand dollars was realized by the special pledge made at the time of the annual meeting of the local branch of the Woman's Auxiliary, New Haven, Conn., in loving memory of the late Mrs. Howard Clapp, for many years diocesan treasurer. This money will be given to help the work of the Church in the Librarian mission.

ON ALL SAINTS' DAY a tablet in memory of Susan P. Mather deaconess, was unveiled in the chapel of St. Barnabas' House, New York, of which she had been the head for 25 years. There were present members of the board of the City Mission Society, and of its staff; members of the Mather Memorial committee, of which Mrs. Lincoln Cromwell, who unveiled the tablet, is chairwoman and of the various auxiliary committees of our chapels and settlements, the altar guild, and other friends.

The Rt. Rev. Arthur Selden Lloyd, D. D., Suffragan Bishop, conducted the simple service, and his presence was peculiarly appropriate, as he had known Deaconess Mather in her work in Western New York, before her coming to New York City, and spoke of her in the personal vein, which such knowledge of her work and character made so happily possible. The Rev. Dr. Van De Water, rector of the Church of the Beloved Disciple and senior member of the Board of Managers of the Society, spoke as the representative of the society of her great work.

The treasurer's certificate states that the Mather Memorial Fund now amounts to \$10,316.60. The income from this goes toward the maintenance of the shelter for well

babies in St. Barnabas' House, a project dear to the heart of Deaconess Mather, and for the establishment of which she worked so earnestly. The fund is kept open, and it is hoped that it will amount, eventually, to \$25,000, to represent the twenty-five years of this devoted life.

The tablet bears the inscription:

IN GRATEFUL MEMORY OF
SUSAN P. MATHER

FIRST DEACONESS OF THE
PROTESTANT EPISCOPAL CHURCH
AND FOR FIVE AND TWENTY YEARS
DEACONESS-IN-CHARGE OF ST.
BARNABAS' HOUSE AND GOD'S
PROVIDENCE HOUSE.

THIS TABLET IS ERECTED BY LOVING
FRIENDS TO RECORD THE
ESTABLISHMENT OF A FUND TO
COMMEMORATE HER LIFE OF
SINGULAR DEVOTION TO THE WORK
OF CHRIST IN THE HEART OF THIS
GREAT CITY.

AFTER A MINISTRY DISTINGUISHED
BY HIGH VISION, SERENITY, AND
COURAGE SHE ENTERED INTO
PARADISE ON FEBRUARY XV, A. D.
MCMXX. TRUSTING IN THE PROMISE
OF HIM WHO HATH SAID "BE THOU
FAITHFUL UNTO DEATH AND I WILL
GIVE THEE A CROWN OF LIFE"

ON SUNDAY, Nov. 20th, at the Church of the Good Shepherd, Houlton, Maine. (Rev. Herbert Scott-Smith, rector), the Rt. Rev. Benjamin Brewster, D.D., dedicated a handsome memorial pulpit erected to the memory of the late Mr. John Watson, a benefactor of this parish. The pulpit, which is given by the Watson family, is of oak, beautifully carved. In the side panels are the emblems of the four Evangelists, and in the center panel is a figure of the Good Shepherd.

TRINITY MEMORIAL CHURCH, Erie, Pa., was the recipient of a silver flagon in memory of Michael and Kate Strong.

ON SUNDAY, Nov. 27th Bishop Darlington dedicated at St. John's Church, Huntington, Pa., an altar rail, given by Mr. and Mrs. John Langdon, Huntington, in memory of their daughter, Sarah Langdon Strickler, deceased.

ON NOVEMBER 27th, there was unveiled in St. Mary's Church, Manhattanville, N. Y., the Rev. Charles B. Ackley, rector, with appropriate services, an important stained glass window, a memorial to Julia M. Schieffelin, the gift of Mrs. F. S. Isamay. The inscription reads: "to the Glory of God in ever loving and devoted memory of Julia M. Schieffelin. This window is placed by her daughter Julia Florence Isamay—For Love is of God and everyone that Loveth is born of God and Knoweth God."

ON NOVEMBER 13th, a new reredos, paneling, and communion rail were dedicated in the Memorial Church of St. Paul, Philadelphia. The reredos was dedicated in memory of Samuel J. Buck, Jr., and Louis H. Koehler, two of the boys of the church who died in the service during the World war; also in honor of all those from the parish who served their country during the war. The paneling was dedicated in memory of a number of the relatives and friends of the members of the congregation. The communion rail was dedicated in memory of Peter A. Lynch, a former Sunday school teacher and vestryman of the church.

The Herbert Warriner Post, American Legion, to which Louis Koehler belonged, attended in uniform, bringing with them the national and post colors. The offering was taken by young men of the church in the uniform of the two branches of the service,

MOWBRAYS

Margaret St., Oxford Circus, LONDON
and at High Street, OXFORD

SUPPLY EVERYTHING for the CHURCH

Illustrated lists of Textile, Metal, Wood,
or Clerical Tailoring Departments free

Memorial Windows

When the world craves beauty as stained glass is better 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. Condit

MEMORIAL WINDOWS

Our windows are delightful melodies of color. Perfect drawing and artistic workmanship assured by my European training. If you are interested, send for illustrations of some of my windows.

ELLWOOD POTTS,

Workrooms, 5438 Market St., Philadelphia, Pa.

CHURCH WINDOWS
AND
MEMORIALS IN STAINED GLASS
BRONZE AND MARBLE
SEND FOR ILLUSTRATED CATALOGUE
Jacoby Art Glass Company
Dept. 15 2700 St. Vincent Ave., St. Louis, Mo.

R. GEISSLER, INC.
NEW YORK
56 W. 8. STREET
CHURCH
FURNISHINGS
WINDOWS—TABLETS
FABRICS—EMBROIDERIES
MEMORIALS

A. G. ALMOND'S
"ENGLISH" SURPLICE
Accepted in the U. S. A. Duty Free
See "Living Church Annual" 1922
"The most beautiful and dignified surplice I have ever seen" writes one
Illustrated booklet, patterns free
with reduced prices.
11 Sidney St. Cambridge, Eng.

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, Hagerstown, Maryland

CROUP
OR
WHOOPIING COUGH
ROCHE'S PREPARED **EMBROCATION**
Relieves promptly and safely. Effective in Bronchitis, Lumbago and Rheumatism.
W. EDWARDS & SON All druggists or
London, England E. FOUGERA & CO.
90-92 Beekman St. N. Y.

army and navy. The rector, the Rev. Granville Taylor, dedicated the memorials and preached the sermon.

These memorials are done in quartered oak, beautifully carved, and the work was executed by the firm of Irving & Casson, A. H. Davenport Co., of New York and Boston.

NEWS IN BRIEF

ALBANY.—Through the generosity of Mrs. Harvey D. Cowee of Troy, a graduate of the St. Agnes' School, the gymnasium of the school is to have a new and complete equipment, of the most modern apparatus. St. Agnes' School was founded by the late Bishop Doane, in 1870, and takes rank as one of the oldest schools for girls in the country. Like many other such institutions, it has experienced a general depression which through the war times was very difficult to overcome, but it is now in a sound financial condition, and is more prosperous than it has been for many years.

CENTRAL NEW YORK.—A quiet day for the members of the Woman's Auxiliary was conducted in Calvary Church, Utica, Nov. 29th, by the Rt. Rev. D. L. Ferris, D. D.—Bishop Fiske was university preacher at Cornell on Nov. 20th.—The 33rd council meeting of the G. F. S., was held in Trinity Church, Syracuse, with fifty-seven delegates present. Miss Mary I. Doolittle, of Utica, was re-elected president.—Bishop Fiske recently addressed the Men's Club of the First Presbyterian Church of Utica, his subject being, *The Church and the Man Outside.*—The Men's Club of St. Philip's Church, Syracuse, recently organized a musical recital at the Y. W. C. A. auditorium for the benefit of the building fund.—A community service was held in St. Paul's Church, Holland Patent, on Thanksgiving Day, Bishop Fiske being the preacher.

CONNECTICUT.—The New Haven local assembly (Brotherhood of St. Andrew) held their annual corporate communion at seven A. M. on St. Andrew's day, in Trinity Church in that city, and the annual meeting in St. Paul's parish house on the evening of the same day.—St. Margaret's, our diocesan school for girls is one of the oldest flourishing and prosperous condition. The year, its forty-seventh, finds it in a very flourishing and prosperous condition. The faculty number twenty-five. Besides the boarders there is in attendance about 130 day pupils. A Diocesan Altar Guild has recently been founded with the purpose of aiding parishes in securing needed church furnishings and altar supplies. It will endeavor to secure a list of all church and altar furnishings that are at the disposal of parishes, which may be of use to other parishes needing such things.

CUBA.—The Rev. Samuel B. Harris, a physician and deacon, living at present in Guantanamo, temporarily in charge of All Saints' mission, lost his twelve-year-old daughter by drowning. This very sad affair has cast a dark shadow over the whole community by whom the little child was greatly beloved.

DULUTH.—Renewed interest in the work of the Church is evidenced in a number of the parishes and missions of the diocese, by new buildings or repairs. At Grand Rapids, the church has been completely remodelled; the roof reshingled, a cement foundation built, enclosing a well-appointed parish room and kitchen, the exterior stuccoed, and the interior redecorated. The result is an attractive and substantial plant that will be adequate for the work of this mission for a number of years. At Coleraine, the Church of

the Good Shepherd has also been improved by a cement foundation with basement that can later be fitted up for guild hall and Sunday school purposes. A retaining wall has been put around the lower side of the property, and the grounds graded and terraced. This, with other minor improvements, make this beautiful log church one of the very attractive properties of the diocese. The missions at Grand Rapids and Coleraine have for the last two years been cared for by the Rev. R. A. Cowling, rector at Hibbing. It is hoped soon to secure a priest for the two missions.—St. Andrew's parish, Cloquet, that lost its entire plant in the forest fire that swept the town in 1918,

THE GORHAM CO.

Fifth Avenue and Thirty-Sixth Street
New York

Designers and Manufacturers

of

Church Furnishings

in

Gold, Silver, Brass, Bronze,
Marble Mosaic, Wood, and
Stained Glass

Nelson Prayer Book and New Hymnal

Nelson's Imprint a Guarantee of Excellence



Conforming to the Standard adopted by the General Convention of the Protestant Episcopal Church
THE PRAYER BOOKS published under Certificate of Approval from the Custodian of the Standard Prayer Book.

THE NEW HYMNALS as authorized and approved for use by the General Convention of the Protestant Episcopal Church in the United States of America

Made in four sizes of type, on fine white paper and thin India paper, and in a great variety of bindings from the low priced cloth editions to the handsome combination sets in beautiful Morocco, Levant, and Sealskin covers.

For Sale by All Booksellers

THOMAS NELSON & SONS

Prices 50 cents to \$20.00

383-385R FOURTH AVENUE

NEW YORK

A challenge to honest thinking on the great facts of Christianity.—The Congregationalist.

What Must The Church Do To Be Saved?

BY ERNEST FREMONT TITTLE

Mendenhall Lectures - Sixth Series
De Pauw University

With ringing appeal the author faces the problems of our chaotic times.—Brooklyn Daily Eagle.

PRICE, NET, \$1.25; BY MAIL, \$1.35

At the Better Bookshops

THE ABINGDON PRESS

NEW YORK
BOSTON
DETROIT

CINCINNATI
PITTSBURGH
KANSAS CITY

CHICAGO
SAN FRANCISCO
PORTLAND, ORE.

PRIESTCRAFT

UNIFORMITY IN SAYING MASS. Report of a Committee of F. C. P. 1s., (20c.)
DECENTLY AND IN ORDER. On the manner of saying Low Mass. 1s. 6d., (30c.)
A SYNOPSIS OF THE RUBRIC AND CEREMONIES OF LOW MASS. 1s. 6d., (30c.)
NONE WILL REMAIN (On the place of the Ablutions) with the "Church Times" Correspondence. 6d., (10c.)
MANNER OF CELEBRATING LOW MASS. 2s. HIGH MASS. 2s., (40c.)
PICTURES OF LOW MASS. Drawn from life by Martin Travers. 8s. 6d., (\$1.70.)
"High Mass" is in the Press. Pre-publication price 15s. 6d., post free (cash with order) (\$3.00.)
THE ORDER AND CANONS OF ANGLICAN RITES, together with the Latin Canon, and a translation of the latter by Miles Coverdale. 2s. 6d., post 2d., (50c.)
THE LITURGY OF 1549. 6d. (10c.) THE ORDER AND CANON OF THE ENGLISH MASS, being the Rite of 1549 with the addition of the private devotions from the Latin Rite. 1s. post 1d. (20c.)
THE PRIEST'S ENGLISH RITUAL for private ministrations out of Church. Cloth. (75c. \$2.00. \$3.00.) (American Edition.) \$1.00.
HOLY UNCTION. A Dogmatic Treatise by A. A. King (just out). 1s. 6d. (30c.)
THE ANGLICAN MISSAL FOR PRIESTS. Sheets, 37s. 6d.; Cloth, 42s.; Leather, 63s. and 71s. 6d. (\$7.50. \$8.00. \$12.50. \$14.30.)
THE MUSIC OF THE MASS, together with the Ordinary and Canon, for Priests (the Prefaces, being noted according to both Roman and Sarum Use). 21s. post 9d. (\$5.00.)
CONSIDERATIONS FOR CONFESSORS. Watkin Williams, 1s. 9d., post 2d. (35c.)
HINTS FOR CONFESSORS. Maltby. 6d., post 2d. (10c.)
TO THE BAND OF HOPE, J. F. Briscoe, 1. 6d. post 2d. (30c.)
SOCIETY OF SS. PETER & PAUL (Ltd.), 32, George St., Hanover sq., London, W.

Completed the rebuilding of its property during the summer, by erecting a commodious and comfortable rectory. While many parishioners driven out by the fire have not returned, others have, and under the leadership of the Rev. H. J. Wolner this congregation is again becoming one of the substantial ones of the diocese.—St. James' Church, Fergus Falls, that had its building blown to splinters by a cyclone in June 1919, and for the past year has been forced to use a Lutheran church, at such hours as it could be spared by the Lutheran congregation, has let the contract for a new building to cost in the neighborhood of \$23,000. Work is already well under way on the basement, which will be used as a parish hall, and it is expected that the entire structure will be completed early in the spring.—The congregation of St. Paul's parish, Brainerd, vacant since June, at a recent meeting, voted to tear down the old church, and to start at once upon preparations to put up a \$25,000 new building. A considerable part of the amount required has already been subscribed.—The *Duluth Churchman*, for many years published as a quarterly, will hereafter be published monthly except during the months of July and August.

GEORGIA.—The Bishop preached to a congregation of over three hundred people in the Baptist Church at Tifton, Sunday evening, Nov. 20th, discussing the burial of the Unknown Soldier, Armistice Day, and the Conference on the Limitation of Armaments. In the morning he held service in St. Anne's chapel.

There are now six postulants for Holy Orders in the diocese, four of these having offered themselves in the last few months. Mr. Claude M. Hobart, from St. Paul's Church, Augusta, and Mr. Harold Johnson, from Christ Church, Savannah, are at the DuBose Memorial School, Monteagle, Tenn.; Mr. Claude M. Hobart, from St. Paul's Church, Thomasville, is a student at the Seminary of the University of the South, and Mr. Basil Cole, from Grace Church, Waycross. There are two colored postulants, William Essex Forsyth, son of the Rev. A. M. Forsyth, vicar of St. Cyprian's mission, Darien, who is at a school in Florida, and Herbert Randolph Moore, from St. Stephen's Church, Savannah, who has recently gone to the Bishop Payne Divinity School.—A large congregation witnessed the presentation in Grace Church, Waycross, of the pageant, *Advance the Line*, in preparation for the every-member canvass, November 20th.—On the twenty-second Sunday after Trinity, the Bishop instituted the Rev. J. S. Braithwaite, as rector of St. Stephen's Church (colored) Savannah. The vicar, the Rev. J. Henry on the duties and relations of the rector and the people, and was assisted in the service by the Rev. J. Henry Brown, archdeacon of the colored work in the diocese.—Weldom Lodge, No. 26, I. B. B. of Elks, held its annual Thanksgiving celebration Sunday, Nov. 20th, in St. Augustine's Church (colored) Savannah. The vicar, the Rev. J. Henry Brown, preached the sermon.

OKLAHOMA.—The Rev. John Gardner, who was compelled to leave the district on account of severe illness, which he contracted on his journey west about eight years ago, has returned. While recuperating, he was rector of St. James' Church, Providence, R. I., and is now located in El Reno. Mr. Graham is now priest-in-charge of Emmanuel Church, Shawnee, the city which has been very recently awarded the first prize of 2,500 dollars, in the better cities contest in Oklahoma.—Mr. Hatch is priest-in-charge of the missions in Ada and Holdenville.—On November 27th, Bishop Thurston consecrated

Trinity Church, in Tulsa. The structure seated about 230 persons, and has been used for fifteen years. The number of adherents in Tulsa has long since passed the 1,000 mark, and for more than a year morning services have been conducted in one of the large theaters. Work will begin immediately upon the new \$300,000 church and parish house. Beautiful Trinity (the name already adopted for the new structure) will be in truth, both beautiful and practical. This church will be, no doubt, architecturally, the most perfect structure in the Southwest.

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-ninth session opened Wednesday September 21, 1921. For catalogues and other information address THE DEAN,
REV. BERRYMAN GREEN, D.D.,
Theological Seminary,
Alexandria, Va

COLLEGES AND SCHOOLS FOR BOYS

Indiana

Howe School A thorough preparatory school for a limited number of well-bred boys.
Applications must be filed soon to secure a place for the next academic year.
For catalogue address
Rev. CHARLES HERBERT YOUNG, Rector,
Box K, Howe, Ind.

New Jersey

FREEHOLD MILITARY SCHOOL
For 90 select young boys. Just enough of the military training to inculcate habits of obedience, promptness, orderliness, and self-reliance. Study and play carefully supervised. One teacher to 10 boys. "The school with the personal touch."
MAJOR CHARLES M. DUNCAN, Box 121 Freehold, N. J.

New York

ST. STEPHEN'S COLLEGE Founded in 1880
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, \$500, covering all expenses.
Write the President, BERNARD IDDINGS BELL, Annandale-on-Hudson, N. Y.

Tennessee

SEWANEE MILITARY ACADEMY

In heart of Cumberland Mountains, elevation 8000 feet. College preparatory. 40 acre campus 2000 acre added domain. Vigorous outdoor life. All athletics. R. O. T. C. Episcopal. For catalogue address Supt., Box 668, Sewanee, Tenn.

COLLEGES—MEN—WOMEN

New York

HOBART COLLEGE (for Men)
WILLIAM SMITH COLLEGE (for Women)
GENEVA, N. Y.
100th year opens Sept. 20, 1921.
Hobart offers a large number of scholarships to students preparing for Holy Orders.
Rt. Rev. Charles H. Brent, D.D., LL.D., Chancellor.
Rev. Murray Bartlett, D.D., President.
For information address the President.

DEACONESSES' TRAINING SCHOOLS

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

Connecticut

WYKEHAM RISE, Washington, Conn.
A Country School for Girls. FANNY E. DAVIES, L.L.A., Principal.
Boston Representative, MABEL E. BOWMAN, A.B., Vice-Principal, Cohasset, Mass.

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

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 Course. New modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address
THE SISTER SUPERIOR.

North Carolina

ST. MARY'S. An Episcopal School for Girls
Founded 1842. Full College preparation and two years advanced work. Music, Art, Education, Domestic Science, and Business. 14 Modern Buildings, 33-acre Campus in mild Southern Climate. Moderate rates. Address REV. WARREN W. WAY, Rector, Box 18, Raleigh, N. C.

Scribner Books

My Brother Theodore Roosevelt

By Corinne Roosevelt Robinson

Intimacy and charm—the characteristics which made the "Letters to His Children" stand out from the mass of Roosevelt literature—mark the pages of this narrative of his childhood, boyhood, youth, and manhood.

Illustrated, \$8.00.

Camp Fires and Guide-Posts

By Henry van Dyke

A volume of papers rich in the appreciation of nature and human nature. Dr. van Dyke chooses the camp-fire as the conservative symbol and the guide-post as the progressive sign.

Cloth cover, 2.00, Flexible leather, \$3.00

**TO LET**

By John Galsworthy

"This latest Galsworthy is undoubtedly the greatest and the most moving of all his novels. Its level outlook on life, its poignant tragedy of thwarted age, its flashes of beauty, and, above all, its great and sympathetic understanding of humanity, mark the genius of its author, and make it the outstanding novel of the year."—*London Times*.

"As swift, true, and lovely a love story as any living novelist could tell us."—*London Times Literary Supplement*. \$2.00

The Americanization of Edward Bok

This autobiography of a Dutch boy fifty years after is now available in a \$3.00 edition.

The New World of Islam

By Lothrop Stoddard

A striking and significant analysis of the religious, political, and social energy manifest throughout the Mohammedan world.

With Map, \$3.00

Quentin Roosevelt

Edited by Kermit Roosevelt

A sketch, with his own letters, which reveals the personality of the youngest Roosevelt son, killed in France. \$2.50.

Four Years in The Underbrush

A novelist of note describes her experiences throughout four years spent as an unskilled working woman. \$2.50

Westward Hoboes

By Winifred Hawkbridge Dixon

A fascinating book of American travel—two girls alone in a motor for 14,000 miles. Illustrated, \$4.00

Where the Strange Trails Go Down

By E. Alexander Powell

In his voyagings in the Malay Archipelago Mr. Powell discovered a new world of mystery and color.

Illustrated, \$2.50

The Shorter Bible

Translated and arranged by Charles Foster Kent, with the collaboration of Henry A. Sherman, Charles Cutler Torrey, Frederick Harris and Ethel Cutler. It puts the Scriptures into such simple and dignified English that even a child can understand.

2 vols. Limp leather, \$5.00

Old Testament Prophecy

By Frank K. Sanders

The aim of this volume is to furnish an accurate survey of the whole prophetic material of the Old Testament. \$1.25

The Christian Preacher

By Prof. A. E. Garvie, D. D.

The History of Preaching; the Credentials, Qualifications and Functions of the Preacher; the Preparation and Production of the Sermon. No preacher can afford to be without this book.

Beautifully Illustrated Books for Children

The Scottish Chiefs

Jane Porter's century-old classic in a new edition, edited by Kate Douglas Wiggin and Nora A. Smith, with illustrations in full color by N. C. Wyeth. \$3.50

Peter Pan and Wendy

This new edition of J. M. Barrie's childhood classic has illustrations in full color by Miss Atwell, one of the foremost English illustrators. \$3.50

Everychild

This promises to be Louis Dodge's most successful juvenile. It is illustrated in color by Blanche Fisher Laite. \$3.00

Charles Scribner's Sons



Fifth Avenue, New York

THE LITURGY

Being the Order for Holy Communion from the (American) Book of Common Prayer: the Order of Administration with the Music necessary for the Priest: the Collects, Epistles, and Gospels pointed for Singing: the Kalendar, and the Rubrics and Canons bearing on the Office.

Together with Additional Collects, Epistles, and Gospels for the lesser Holy Days and for Special Occasions. With a Preface by the Right Reverend EDWARD S. TALBOT, D.D., Lord Bishop of Winchester. Edited by PERCY DEARMER, M.A., vicar of St. Mary the Virgin, Primrose Hill, with the assistance of WALTER HOWARD FRERE, M.A., of the Community of the Resurrection, and SAMUEL MUMFORD TAYLOR, M.A., Canon and Precentor of St. Saviour's, Southwark.

Red leather, French morocco, Turkey grain, leather lined, gilt edge, \$30.00

Postage about 25 cents

This handsome volume, rubricated and adorned with woodcuts, is a magnificent edition of the Order for the Holy Communion arranged for Altar Use.

The Liturgy proper is contained in the middle of the volume, so that the book will easily remain open at any page. It follows the text of the (American) Prayer Book without alteration, the Plainsong notation for the Priest's part being added in the text.

The portion of the volume prior to this section consists of the Preface by the Rt. Rev. E. S. TALBOT, D.D., Bishop of Winchester, the Kalendar, including the English Black Letter Days, certain Tables, etc., and the Collects, Epistles, and Gospels for the Sundays, according to the English Book.

Following the Liturgy come, first, the Collects, Epistles, and Gospels for Saints' Days and for Ordination Services.

Last of all, with a distinct Title Page, come "Additional Collects, Epistles, and Gospels for the Proper Seasons, the Proper of Saints, the Common of Saints, and Special Occasions." These special orders are from approved Anglican sources, some of them being as follows:

All the American Collects, Epistles, and Gospels not found in the English Book. (Transfiguration, Additional Orders for Christmas, Easter, etc.)

The American edition has been out of print during the War, but is now again in stock. Published, in conjunction with the publishers of the English edition, by

MOREHOUSE PUBLISHING CO., 1801-1811 Fond du Lac Ave., Milwaukee, Wis.

For Ember Days. From a Form sanctioned by the Bishops of London, Winchester, and Rochester in 1891.

For Rogation Days. Convocation of Canterbury, 1889.

Dedication of a Church. Convocation, 1712.

Vigil of St. Andrew (on behalf of Missions). Convocation, 1886.

St. Patrick. Authorized in united (Irish) Dioceses of Ossory, Ferns, and Leighlin.

Special Orders for all Black Letter Days, For Use in Time of War, at Marriages, Burials, Commemoration of the Departed, etc.

The volume is one that is not only by far the best for the Altar, especially where choral celebrations are in vogue, so that the Priest requires the Plainsong notation, but it is also so magnificent a specimen of book-making as to deserve place in all fine libraries. It will of course be recognized that those offices not contained in the Book of Common Prayer require the authorization of the Bishop of the diocese before they may lawfully be used.

It is also recommended that a small Prayer Book be used for the Collects, Epistles, and Gospels, since there are a number of slight variations between the English text (here used) and that of the American Book.