

The State Historical Society

# The Living Church

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

VOL. XLVI

MILWAUKEE, WISCONSIN, DECEMBER 17, 1921

NO. 7

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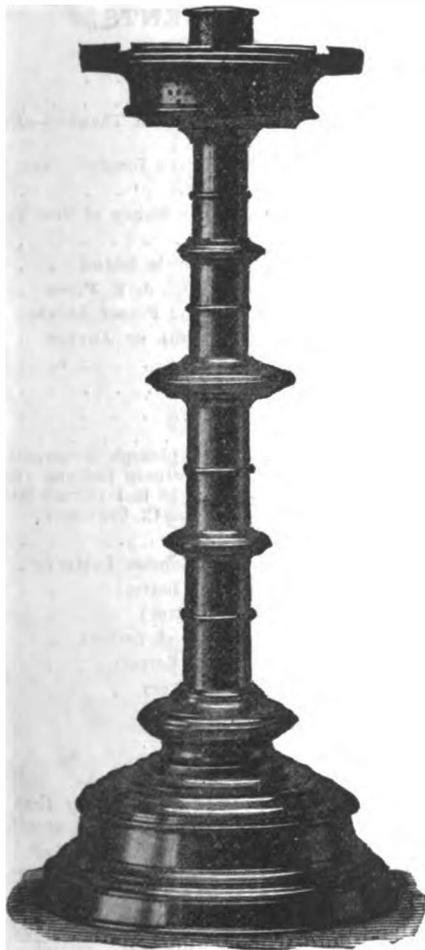
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WHO, if he is honest towards himself, could say that the religion of his manhood was the same as that of his childhood, or the religion of his old age the same as the religion of his manhood? It is easy to deceive ourselves and to say that the most perfect faith is a childlike faith. But before we can learn that we have first to learn another lesson, namely, to put away childish things. There is the same glow about the setting sun as there is about the rising sun; but there lies between the two a whole world, a journey through the whole sky, and over the whole earth.—Max Muller.

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## L'Americain Inconnu

**I am the Spirit, proud and high  
Of the Youth of America worthy to die  
For a Cause that was dear to the heart of the world.  
I am not one; I but typify  
All of your glorious Dead who lie  
Under the poppies on Flanders Field - - -  
Men who would rather die than yield  
To the slogan of "Might makes Right."**

**Wrapped in the colors all revere,  
My body rests on its sable bier  
And all the Nations pay tribute here.  
Flowers and tears and prayers they bring;  
But, Oh! It were all a worthless thing,  
If the blood I spilled were spilled in vain,  
And the World be crucified over again.**

**Ye who still feel the sun's warm glow,  
Ye who have not been called to sow  
A sweet, young life where poppies blow,  
Know that your part is yet to do!  
Keep the trust I have left with you!  
Be the horrors of War to oblivion hurled!  
Brotherhood==Brotherhood over the world,  
With Christ's white banner of Peace unfurled!**

**Is there nothing to you but earthly dross ==  
No Saviour lifted high on His Cross?  
Can you not hear our thirsting cry - - -  
Ye who so carelessly pass us by?  
Nor His soul nor mine can be satisfied  
'Til we win the guerdon for which we died.**

—Genevieve Fleming.

# EDITORIALS AND COMMENTS

## Churchmen's Alliance Lectures

HERE has lately been published by the Churchmen's Alliance a pamphlet entitled *The Catholic Faith and the Religious Situation*, which embodies a course of lectures by one bishop and five priests given last Lent in the Church of the Transfiguration, New York, under the auspices of a parochial branch of that organization. We find the series of exceptional interest. If we comment on two or three phases of the addresses only, it is not because many other phases are not equally worthy of comment and, almost invariably, of commendation, but because our purpose is rather to direct attention to the addresses themselves than to paraphrase, to praise, or to criticise them.

We are struck, in the first place, by the fact that the eminent speakers do not hesitate to criticise abuses and littlenesses that they find among Catholic Churchmen themselves. It is easy to point out the "errors" of other schools of Churchmen; to characterize the harm done by those who play fast and loose with the doctrines of the Church, the number of whom is not very large; and to wonder that any can be content with a negative Protestantism when the whole, broad sweep of Catholicity is open to them. But it is less agreeable to suggest, whether to ourselves or to others, that if *we* were a little different, the Catholic movement might really move more expeditiously and more wisely. This we know because whenever THE LIVING CHURCH suggests this limitation in us who call ourselves Catholic Churchmen, various friendly letters of expostulation are apt to be received. These present writers err (if it be error) along with ourselves. They have learned that a great part of the value of the Anglo-Catholic Congress grew out of the fact that it tried to make better Catholics out of Catholics rather than leading Catholics in assault upon Protestants. Dr. Simon B. Blunt laments the "oft-repeated exhibitions of weird and illogical individualism which continually beset us," and urges "the remedy of mingling freely with all classes of Churchmen." "Nothing," he adds, "can be gained by standing aloof and emphasizing our partisanship, while much good can be accomplished by cordial contact, by kindly and discreet words, by speaking the language of the Church, and generally breaking down the partitions of misunderstanding." So also Dr. Penfold notes the "grave peril of the spirit of congregationalism." "Each herds with his own kind, each kind draws farther and farther into its own shell and the sense of the Church in its corporate capacity, which has responsibilities toward individuals and parishes, and toward which individuals and parishes have duties, is largely lost. And yet in this situation the sense of corporate life does exist and is present; only in its most harmful and distressing phase." If we do not find similar expressions in the other addresses, it is rather because their subjects did not immediately call them out, than because, probably, they were inconsistent with the thought of the other speakers. Dr. Blunt, writing on Anglo-Catholicism To-day, and Dr. Penfold on The Duty of Catholics To-day, were the two whose function it was to deliver this message, no doubt as the message of the entire group. They have done it well. We, for our part, would go further than these. We would say that if the Catholic parishes and the Catholic clergy and laity had enthusiastically promoted the Nation-wide Campaign, *leading* rather than following afar off, they would have made the Catholic movement *move* a great deal farther and faster than even this admirable course of addresses can propel it. The really hopeful phase in the Catholic movement to-day is that many of its

leaders recognize this "spirit of congregationalism" and are doing what they can to pull all of us out of it.

THE BISHOP OF LONG ISLAND treats of The Lambeth Appeal. He has said that he was one of only four bishops who voted against the Appeal in the Lambeth Conference. In this address he gives his reasons for dissenting from the great body of his brethren. His objection to it was on moral grounds. The Appeal asks all Christendom to accept the episcopate as a basis of unity and then so minimizes or waters down the doctrinal teaching that underlies the ministry as to present no adequate reason either why they should accept or why we should require the condition. Apparently the Appeal takes the ground simply that a majority of Christendom accepts the principle, therefore the minority should not hold out against it. "It is plainly addressed to the non-Episcopal Communion in England and Scotland and does not try to meet conditions outside the British Isles." Thus far we agree with the Bishop; the Appeal is so painfully inadequate, so very insularly British, that it was bound to defeat its own purpose and may no doubt be accounted by this time to have failed. By watering everything down, the bishops gave to non-episcopal bodies the opportunity to reply, through their advocates, that no sufficient reason had been given why they should accept the proposals. Yet our reading of the Lambeth Appeal gives us enough in the instrument to enable us to commend it as a whole. The mere fact that practically every Protestant writer who discussed it at all—and they were many—did *not* treat it as a surrender of the traditional Anglican position, but rather as reasserting that position though in kindly terms, shows beyond question that those Churchmen—and they were very few—who gave it a contrary interpretation, simply misread it. For our part we look upon the Lambeth Appeal as a splendid expression from the heart of the Church, though not altogether doing justice to the Church's head. It takes the right position but does not sufficiently indicate why it does so, and it fails in various ways in details.

When Bishop Burgess goes further, and objects to the principle of "conditional reordination," we question whether he is right. "Conditional Baptism," he says, "is something recognized by the Church when there is doubt as to the fact or the form of any previous Baptism, but Ordination is something which is conferred only on men of ripe years, and the man who cannot recall his Ordination would be unfit for ministry in any Church." But the question at issue may not be one of recollection but rather of the sufficiency of a form used or a question as to the right of the officiant to ordain. The classical case of St. Chad would seem to establish that at least the Church has not always agreed with Bishop Burgess' contention, and we can think of more than one instance in our own day where orders that are doubtful—not certainly valid or certainly invalid—may very properly be validated, and have in specific cases been validated, by an hypothetical or conditional ordination, whether the condition be expressed in the form or not. Rather, for our part, do we feel that the very fact that the repetition of a true ordination would be sacrilege involves the necessity for conditional ordination wherever there is an element of doubt. Yet in dealing with ministries that, according to Catholic precedents, cannot be treated as even doubtful in their invalidity—invalid,

that is, as not being of the Catholic priesthood or Catholic episcopate—the Church should frankly say so and not beat about the bush. Here the Lambeth Appeal is painfully weak. Bishop Burgess grants that the speakers at the Anglo-Catholic Congress took an opposite view from his own on this subject of conditional ordination, and with all deference to the Bishop we believe that these were right.

It remains only for us to say that in this series of addresses Professor Arthur Whipple Jenks has made an admirable synopsis of The Theological Position of the Anglo-Catholic Congress: Dr. Lucius Waterman a weighty critique of Characteristic Positions of Modern Protestantism: and Dr. George Craig Stewart an eloquent plea for The Full Catholic Faith [as] the Need in the Present Unrest. The series of papers is an admirable one.

**G**OD the prospect of better understanding between nations that seems to be growing out of the conference at Washington, and the definite plan for peace between England and Ireland that has been tentatively accepted by commissioners and may—or may not—be accepted by those whom they represent, fill us with thankfulness. After three years have elapsed since the Armistice, another step—two steps—in the direction of world peace are being taken. God be thanked for them!

Both these momentous events illustrate the value of bringing men together in an attempt to harmonize differences. Few are the differences that cannot be harmonized in that way; yet the difficulty always is that those who are represented by the conferees, and who have not witnessed the serious attempt of the "other side" to find a way to meet objections, so often repudiate their own representatives when an agreement has been reached. We have seen it in Church and we have seen it in Nations. We have seen, over and over again, such agreements made with the greatest care only to be repudiated by those who would not back up their spokesmen.

The agreements reached in Washington and in London have many tribulations ahead of them before one can really say that they are accomplished. As far as we have gone they promise great things; earnestly do we pray that promise may blossom into fulfilment.

Yet beyond the scope of these tentative agreements lie those breeding places of discord and wars from Berlin to Armenia that are still untouched; people persecuted and massacred and great numbers starving and in despair. Until America is willing to grapple with those problems also, because America is strong and rich, we shall not fulfil the destiny to which God has seemed to call us.

**I**NFORMATION is received that Meletios, Metropolitan of Athens until the present government of Greece displaced him, has been elected Patriarch of Constantinople, the highest position in the Eastern Church, and the most influential. It is an admirable choice and one that may have a far-reaching bearing upon the matter of Anglo-Eastern unity. The new Patriarch is thoroughly in touch with Western thought and Anglican Churchmanship and is at the present time in this country. Perhaps his election may give the opportunity for that thorough understanding between the two Churches that will lead in no distant time to complete intercommunion.

We are confident that we express the desire of the whole American Church when we extend sincere congratulations to the new Patriarch and ask the blessing of God upon him and upon his venerable communion, the Mother of Churches.

**ACKNOWLEDGMENTS**

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**NOTES ON THE NEW HYMNAL—NEW SERIES—II**

BY THE REV. WINFRED DOUGLAS

**CHRISTMAS DAY**

**L**EST the readers of this column should misinterpret its contents, let it be said once for all that the lists here printed do not profess to furnish ideal programmes for specific services, but to set forth appropriate uses for all of the hymns in the New Hymnal. Of course no parish will ever desire to use all of the hymns: nor should it. And in the introduction of hymns new to the congregation, the greatest care should be exercised, or they will be introduced to the ears of the people only, and not to their mouths. One new hymn should be often repeated, till it becomes thoroughly familiar, before another is undertaken. Thus, if at Christmas, the beautiful "Of the Father's love begotten" be tried for the first time, it should be sung at several services during Christmas-tide. Only so may a new hymn become a vehicle for fulfilling our daily prayer, "O Lord, open thou our lips, and our mouth shall show forth thy praise."

**HYMNS AT THE EARLY EUCHARIST.**

Introit, 84—Calm on the listening ear of night.

Sequence, 73—Hark! the herald angels sing.

There is a singular appropriateness in using this hymn at the early service, for it was while on his way to church early Christmas morning that Charles Wesley, hearing the joyful pealing of bells, composed the couplet

"Hark! how all the welkin rings  
Glory to the King of Kings."

out of which the hymn grew. It should only be sung where there is a competent choir: the latter part of the tune is cruelly high for a congregation; and yet it loses badly by transposition to a lower pitch.

Offertory, 76—Christians, awake, salute the happy morn.

A perfect hymn for this hour. It should be sung in C, in which key it is printed in the current edition of the New Hymnal.

Communion, 328—Jesus, thou Joy of loving hearts.

The first, third, and fifth stanzas may be sung to the Plainsong tune, which was the ancient melody of the Office Hymn at Matins on Christmas day. They are beautiful here. But the tune should not be attempted for Christmas unless already familiar. Never sing a Communion hymn to a strange tune. First teach the tune to the congregation in some other connection: then when they love it, introduce it at this place. Should both tunes be unfamiliar, use Rockingham, or St. Vincent, or Wareham, all associated with this moment of devotion to Christ present.

Final hymn, 77—Sing, O sing, this blessed morn.

#### HYMNS AT THE LATE EUCHARIST.

Introit, 80—Angels from the realms of glory.

The fourth stanza places the hymn. Do not sing it too fast.

Sequence, 74—Of the Father's love begotten.

This perennially popular song of the Incarnation is very readily learned by most congregations; since they have already sung a perversion of it far more difficult than the melody as it stands. It should be sung in E flat, in which key it now appears in the New Hymnal. Sing it softly, lightly, and rather quickly: about 144 eighth-notes to the minute.

Offertory, 72—O come, all ye faithful.

Communion, 83—Thou didst leave thy throne and thy kingly crown.

The first two stanzas express unsurpassably an act of spiritual communion at this service: reserve the remainder of the hymn for another occasion.

Final Hymn, 549—Good Christian men, rejoice.

This great carol possesses the simplicity, the dignity, and the jubilant energy which makes it appropriate after the principal service of Christmas day. The pace should be about 80 dotted half-notes to the minute. The melody has been sung in America since Christmas Eve, 1741.

#### HYMNS AT EVENSONG

552—Joy fills our inmost hearts today.

75—Shout the glad tidings.

12—O Brightness of the immortal Father's face.

82—A great and mighty wonder.

484—Soon may the last glad song arise.

256—Songs of praise the angels sang.

Either 552 or 75 is suitable as a choir processional. 75 should be sung to Walter Henry Hall's stirring tune Cecil. How touching is the use of 12 as an evening hymn on Christmas day, when we commemorate the first shining of that immortal Brightness in the face of Jesus Christ, full of grace and truth! 82 may well be sung as an anthem by the choir the first year, letting the congregation join in the refrain as they will. 484 brings to us one of the most famous and endeared of all Christmas melodies, and carries our vision forward from the first coming of the Prince of Peace to His final triumphant reign.

### NOTES ON THE NEW HYMNAL

#### SECOND SERIES—III

BY THE REV. WINFRED DOUGLAS

**A** CHRISTMAS-TIDE supplies the Church school, whatever may be the outward form of its activities, with its best opportunity in the joy of praise. Children not only love to sing carols, but they love to sing the best, the most beautiful, the truest. It will be the fault of their elders if the faith of the Incarnation is not indelibly impressed upon their ready receptive minds by the wise choice of what they will sing at this time. Christmas has become secularized to an appalling extent. It is difficult among the unending supply of Christmas cards in the shops to find one which celebrates Christ or mentions His Mass. A flood of spurious carols equally barren pours

from the presses. But none will appeal to children as do those which have immemorially set forth the joy of the Incarnation, and therefore bulwarked the very foundation of Christian belief. The Church school should *always* use, in addition to hymns specially adapted for children, standard hymns of the Church, setting forth its imperishable doctrines in strong clear words directly addressed to the Divine Persons of the Godhead, Father, Son, and Holy Ghost; and expressed in bold, vigorous music, free from any taint of prettiness or of sentimentalism. If children could learn but one Christmas Hymn, it might well be "O come, all ye faithful", with its splendid direct quotation of the Nicene Creed and of the unbowdlerized *Te Deum*.

Besides the hymns and carols listed specifically for Christmas, the following will be found useful in the Church school:

341—A little child the Saviour came.

Omit the third stanza, which is inapplicable. The tune is the same used for the hymn on Holy Innocents' day.

347—Glory to the blessed Jesus.

In the present edition, this tune appears in E flat, the best key for little children. The very youngest classes only should sing the first and last stanzas during Christmas-tide; and until Trinity-tide, they should sing the stanza appropriate to each season, with the final one.

319—Once in royal David's city.

362—When Jesus left his Father's throne.

The first stanza only. This beautiful old carol tune is often effectively sung to "O little town of Bethlehem".

368—Jesus, from thy throne on high.

The first five, and possibly the last two, stanzas of the Litany for Children make an excellent Christmas devotion. Let separate classes or individual children sing the stanzas, all joining in the refrain.

Next in importance for the children to the Eucharist on Christmas day will be the School Festival, at which presumably there will be Tableaux of the Nativity or a simple Pageant or Mystery Play. Hymns and Carols will furnish the main part of the spoken words, no doubt. I venture to suggest a practical programme.

71—While shepherds watched their flocks by night.

The charming way in which the child mind associates historic events with his immediate surroundings was well exemplified by a mountain lad in Tennessee, who sang in the fifth stanza.

"Thus spake the Sheriff, and forthwith  
Appeared a shining throng."

546—Silent night, holy night.

Tableau of the Manger.

550—Dost thou in a manger lie.

Let some of the older children sing the first stanza on the stage; a solo boy, kept strictly out of sight, back of the Manger, should sing the second, and the third should be sung by all. This exquisitely tender carol will be dearly loved by the children.

547—When Christ was born of Mary free.

Teach all the children the gay refrain.

347—Glory to the blessed Jesus. First and last stanzas, by the Infant class.

72—O come, all ye faithful.

551—The first Nowell.

Those on the stage sing the first five stanzas, all joining in the jolly refrain. At the close of the fifth, the Magi enter, and offering their gifts, sing respectively as trio or solo, the stanzas of

554—We three kings of Orient are.

All join in the refrain; and at the close, without Amen and without pause, sing the *final* stanza of "The first Nowell, "551. In conclusion, probably the best choice is 349—Once in royal David's city.

WE can walk with the HOLY SPIRIT by taking our Bibles, and, even if we have only two or three minutes a day, meditating upon the Holy Scriptures. Reading the Bible in that way, reading a little every day, is like burning coal, because by burning coal we liberate the fire and life of long ago. Coal is the old vegetation pressed down in the earth, and when it is brought out and lighted we are bringing out the heat and light of long ago for this generation. That is exactly what we do when we meditate upon the Bible: we liberate the inspiration of years ago.—*The Bishop of London*. . .

## 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 19—We Are Not Left Alone

READ Exodus 33:12-18. Text for the day: "My presence shall go with thee and I will give thee rest".

Facts to be noted:

1. Moses asks God for direction and guidance.
2. God assures Moses that He will be with him all the way.
3. The Jews were a people separated from the rest of the world.

Moses was afraid to go forward, he was afraid of the future, he needed assurance, and God said to him, "My presence shall go with thee". And God never failed His people. You have been alone at the edge of some glorious lake, or perhaps you have wandered through the deep woods on some glorious summer afternoon, when the shadows crossed your path, and all was still and peaceful; or maybe it was in the quiet of some quiet Church on a blessed Sunday morning, when all the world seemed to be at rest, that you knew that God was very near and very real. You felt His presence. It was not a matter of belief only, it was a matter of actual knowledge. For that little time at least you knew that you were in the very presence of the Most High. Sometimes you and I are afraid of the future; sometimes the way is dark and the path uncertain; many times we know not whether to turn to the right hand or to the left; what shall we do? Remember that day when God was very near to you and hear Him say again, "My presence shall go with thee".

## December 20—Bewitched

Read Galatians 3:1-9. Text for the day: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth?"

Facts to be noted:

1. The people of Galatia had been brought to the true faith in Jesus Christ by St. Paul.
2. But they had been led away, "bewitched".
3. The apostle reminds them of their enthusiasm and happiness in their faith, and shows that it is faith that counts in the sight of God.

We are told by the statisticians that over one-half the people in this country are inactive as far as any religious affiliation is concerned. One writer goes so far as to say, that there are sixty-two million people in this condition, and that of these sixty-two million people, twenty million are children. What a prospect for the future? What is the trouble? The vast majority of these people must have been active in some religious body at one time or another. Many of them must have been leaders of Christian thought. In that vast multitude there are found ministers, former Sunday school teachers, men and women who at one time were active in Y. M. C. A. work, and a vast throng of young people who were the very mainstay of Christian organizations. What has "bewitched" them? There are many answers, but we venture to suggest one that we think covers the case generally: First, they yielded to some little subtle temptation, and continued to yield, until the day came that they found themselves far away from the truth as they once believed it. Look out for the first little temptation. Don't yield. Your eternal peace may depend upon your decision. Trust God, not man.

## December 21—Power In His Name

Read Acts 3:1-12. Text for the day: "In the name of Jesus Christ of Nazareth, rise up and walk".

Facts to be noted:

1. The early Christians were most exact in leading a life of prayer.
2. They were confronted with the same kind of problems with which we are confronted to-day.
3. Everything they did was done in the name of Jesus Christ.

In the fourth chapter of this same book, the Acts, verse 12, we read, "For neither is there any other name under heaven, that is given among men, wherein we must be saved". Why does St. Peter say, "There is no other name?" Christ Himself suggests the reason. When He said, "I have manifested thy name to the men whom thou gavest me", He meant that He had revealed the fatherly character of God, the eternal principles which the name of God represents. The name of Christ is the saving name, because it stands for the saving power. "The victory has been enshrined in a name. All the power of the Nazareth victory, and of the wilderness victory, all the power of the great climax victory of Calvary, and of the Resurrection morn—all is packed into one word—a Name, the Name of Jesus. There is far more, infinitely far more, practical help and power in that Name than we have dreamed of; certainly far more than we have ever used". (Gordon.) In the Name of Jesus let us rise up and walk by the power that He alone can give. In the Name of Jesus let us win souls for Him.

## December 22—Purity

Read II Corinthians 7:1-10. Text for the day: "Let us cleanse ourselves from all filthiness of the flesh and spirit".

Facts to be noted:

1. St. Paul exhorts the Corinthian Christians to purity of life.
2. The sorrows and problems of this great ambassador for Christ.
3. The repentance of those who had sinned gives him cause for great joy.

"A few years ago", says one writer, "it was the regular business of some men to wipe all engines, and keep them free from oil and dirt. Later it was discovered that all that seemed to be necessary was to keep the engines well oiled, and that they would run without a great amount of cleaning. Then an unexpected thing happened: the engineers became careless. The engine cleaners had to be restored, as the men needed the influence of cleanliness and tidiness".

Uncleanliness never pays. Care, cleanliness, thrift, attention to what seem to be little things, especially in matters of thought and word and deed cannot be overestimated in the building of a Christian character. It is so easy to become careless, to harbor the impure thought, to tell stories of doubtful meaning, and even to perform acts of which we cannot be proud. The standard set by Christ is high. It is the only standard for the Christian.

## December 23—One Test

Read Hebrews 10:25. Text for the day: "Not forsaking the assembling of yourselves together, as the manner of some is".

Facts to be noted:

1. The sacrifice of Christ brought salvation to the world.
2. The writer of this letter urges constancy and perseverance.
3. The gathering of Christian people together for worship and instruction is necessary for the development of Christian character.

One so frequently hears people pointing out that Church attendance is not at all necessary to a Christian life. But it is a matter of history that the finest Christians have always been the most regular in their Church attendance. Our Lord Himself set us an example in this respect. It is said, that a world famous bank has a list of twenty questions which are presented to every applicant for a position, and the first question is "How do you spend your Sundays?" If the person is able to answer truthfully that he attends Church regularly, no other question is asked. . . . Those who go to the House of God regularly to worship have impressed upon them the truth, and an influence that is the greatest power to fit a man to resist temptation.

Character is what is to be depended upon in responsible positions. It is Christian character that counts, and there are influences for its upbuilding and safeguarding in the Church that are absolutely essential.

## December 24—Constancy

Read St. John 6:63-71. Text for the day: "Will ye also go away?"

Facts to be noted:

1. Spiritual power is a gift from God to those who seek Him.
2. Many of those who followed Christ thought His demands were too great.
3. His apostles stood steadfast. They knew that he was the Christ.

John Bunyan, in his *Pilgrim's Progress*, pictures the inconstant soul in Pliable, who, with Obstinate, came out to persuade Pilgrim to give up his journey and turn back to the City of Destruction, but, when Pilgrim refused to return, and spake feelingly of the prospect, Pliable was minded to go along with him, and so turned away from Obstinate for the journey with Pilgrim. When they reached "The Slough of Despond" Pliable at once demonstrates his inconstant spirit, and with an effort gets himself out of the mire on the side next the City of Destruction, and is not again seen by Pilgrim. A study of this parable and of life shows exclusively that the parable is a true picture of the multitude, who, like those in the time of our Lord, were enthusiastic for a season, and then went back and walked no more with Him. To-morrow, we celebrate the birthday of Him whose followers and disciples we are. Let this day bring in a greater determination to be constant in our allegiance to Him regardless of every temptation and problem.

## Prayer for the Week

Almighty God, who has given us thy only begotten Son to take our nature upon Him, and as at this time, to be born of a pure virgin: Grant that we, being regenerate, and made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit: through the same our Lord Jesus Christ, who liveth and reigneth with Thee and the same Spirit ever, one God, world without end. Amen.

## Work of the Diocese of New York

### An Address delivered at a Mass Meeting

By the Rt. Rev. Wm. T. Manning, D. D., LL. D., Bishop of New York

**W**E are here to-night as a great family gathering to take counsel together as to the things of Christ's Kingdom. It is just such counsel and conference together that we need. If we can have enough of this, if we can keep near enough to each other, as I believe with God's help we can, I am certain that we shall not make any serious mistakes, and that we shall go forward.

I am to speak to you on Our Common Work as a Diocese. We have in this Diocese of New York an opportunity for service to Christ and His people such as exists nowhere else in all the world. Two things are necessary in order that we may use this opportunity.

1. We must have unity of spirit in the diocese, the spirit of fellowship, brotherliness, and mutual trust and love in our work for Christ. And thank God we have this spirit among us to-day in most encouraging degree. Let us prize it as our holiest and most precious possession. Let us do everything in our power to foster and strengthen it. Let us give no countenance nor encouragement to any, if there are any, who would stir a different spirit among us. I know I am right when I say that both the clergy and the laity of this diocese want to leave behind and have done with every vestige of narrow, petty, partisan feeling, and to stand together for those great things, which are now calling to us in Christ's Name.

2. We must have unity of aim and plans. We must have a programme before us. We must all have clear before our minds the things that as a diocese we need to do, and are going to do. I cannot at this meeting speak in detail, but I want to hold up before you in outline a programme that we shall all have our part in.

We must meet the call which comes to everyone of us in the Nation-wide Campaign, of which we are all thinking especially just at this time, and as to which I will say only this:— It is now the official, authorized, established system of the whole Church, and none of us as parishes, or as individuals, can stand apart from it without hurt to the Church. The whole work of our diocese depends upon the spirit in which this campaign is everywhere carried out.

It is preëminently a spiritual undertaking. It has done more to arouse the Church spiritually, to arouse our men and women to their part in the life and work of the Church, than anything else ever attempted.

Its whole idea is that not only every parish but every individual member of every parish will take his or her personal interest and personal share in it. For your own sake, and for the sake of your diocese, don't let anything keep you from understanding the meaning of this campaign and having your personal part in it.

We must largely increase and extend our work in the rural districts, among the foreign born peoples, among the colored people and among the young people in our universities and colleges. And with our two Suffragan Bishops we shall be able to do this and to have far more of Episcopal fellowship and contact and help, than has ever been possible before, though I want the work so organized that I shall myself have direct personal touch with every parish and mission in the whole Diocese, and so that I can have time for fellowship with the clergy, and for that pastoral side of the bishop's work which is its greatest joy and privilege.

In due time we must have our Central Executive Council, for the diocese, with its five great departments, corresponding to the five departments of the Central Executive Council of the Church. Then in time, I hope we shall have a corresponding central council in every parish, so that the rector and council shall include all the various interests and agencies of the parish, and so that not only the vestry, but all the men and women of the congregation shall have active part in its affairs.

We must bring the whole body of our men and women right into the work, we must let them have far more to say

about the work and the way it is to be done, and put the responsibility squarely on them, and they will do it, and the clergy will be left freer, as they need to be, for their pastoral and priestly duties and their preaching.

And then, when the nave of our Cathedral is built, I hope to see some day five canons, each one of them an expert in one of the five great departments of work represented in our diocesan council, and in our parochial councils, each of these canons ready to give his expert help in his line of work to all who want it, and so making the Cathedral more than ever the living spiritual center of the whole, and connecting it with the whole work of the diocese.

And why should we not build our Cathedral soon—a temple of God so magnificent in its proportions, so glorious in its beauty, that it will stir the faith and touch the imagination of our whole country? With two million dollars we can build two of the bays of that great nave. We cannot afford not to build it. Not immediately, but soon we must take it in hand, and do it all together. It will give ten times ten-fold power to every bit of spiritual work that we are now doing. And there never was a time when this great witness to the things of the spirit was more needed.

We are all thanking God for the work of the Conference on Limitation of Armaments, which promises to be the most momentous gathering in history. We are thankful especially for the noble part our country has in this undertaking. When the great work of this conference is successfully accomplished, as we pray and believe it will be, think how it would stir our whole country, think how it would stir us all, if a group of our strong men and women of affairs should come forward and say, with the help of the whole diocese, for we want all the people to have part in this, we will now build the nave of the Cathedral, in thanksgiving to God for the reduction of armaments, for the fact that the nations are at last turning away from thought of war, and for the new hope of brotherhood and peace on earth.

But if we are to be equal to these things, we must build up the spiritual temple in our hearts and lives. We must be worthy of our great heritage as Churchmen and Churchwomen. We know the wonderful influence that this Church has had in moulding and shaping the life of our country. We know how close it has been to the centre of our life as a nation from the very beginning. We are seeing more clearly than ever that religion is the only foundation for life. Education is important. But education alone is utterly insufficient. It is religion which makes moral character, and which makes citizenship. We must make this Church a greater power in the life of our country than it has ever been. It is the simple, full, sacramental religion of this ancient Church of the English speaking people, which will reach the hearts of our people to-day, if we will hold it up before them. But we must get back to the great simple things of Christ's religion for which this Church stands.

We must replenish the fires of faith in our own lives. We must be unfailingly in our own places of worship. We must be more careful than we have been in the religious teaching of our children. We must be real in our own personal prayers and faithful in going to the Holy Communion. If we are faithful in these things we shall not be found wanting in our social duty, in our desire to help in the unemployment problem, the industrial problem, and all the great questions which face us.

Dear friends, men and women of the Diocese of New York, these are the things that I ask, and which your clergy ask you above all to do; these are the things that will make Jesus Christ real to us, and that will make our faith in Him real, and these are the things that, with God's help, we will do all together, so that as a diocese, and as a Church, we may do our part for our own country, for our own homes, and to make the Light of Christ shine in all the world.

## In Honor of Dr. Leffingwell

AT the commencement of St. Mary's School, Knoxville, Ill., last June, there was unveiled a tablet in honor of the distinguished founder of the school, the Rev. Charles W. Leffingwell, D. D., LL. D. This tablet, which is shown in the accompanying illustration, was, on Dr. Leffingwell's 83d birthday, December 5th, placed in the chapel back of the stall which Dr. Leffingwell occupied for fifty-two years.

In honor of the worthy founder, who was also for many years editor of THE LIVING CHURCH, the address of the unveiling of the tablet last June, read by Mrs. Margaret Pollock Rice, is, in large part, here printed. Mrs. Rice said:

"This tablet, with its inscription and portrait, was made by Miss Julia Severance, of Oberlin, a very successful sculptor, and, by a happy coincidence, a devoted Churchwoman, interested in heart as well as head in this work. The purity of line and ornament, and the lettering of the inscription, seem to us admirable, and the portrait a living one worthy of its subject, in expression and character. The original inscription was written by Miss Inez Temple and nobly expressed the heart and mind of St. Mary's old students. But being too long for sculptural limitations, its spirit has been loyally preserved in the inscription as it stands here, by the dear President General of our Associate Alumnae, Mrs. George W. Kretzinger:

"CHARLES WESLEY LEFFINGWELL, D.D., LL.D.

Founder of St. Mary's School, 1868

Rector for Fifty-one Years

"This Tablet is placed here in grateful affection by Pupils to whom as FRIEND he has been a constant refuge of spirit; as TEACHER a well spring of sound judgment and catholic taste; as PRIEST an inspiration to new self consecration in this Church whose Holy Sacraments they have received with joy at his hands".

"O Priest, O Teacher, O Friend, tried and true, is there any St. Mary's girl whose heart does not respond to these few and simple words? Here and there one may have turned away from the school, perhaps indifferent, but even to such an one the name of Dr. Leffingwell shines in that oriel which grew plain to the most careless eye, an aura of simplicity, of goodness, of unselfish interest in everyone who came under his care. That loving care and interest so truly shared by Mrs. Leffingwell, was not merely a phrase of the catalogue, or response to a perfunctory duty, but a living, glowing part of our lives at St. Mary's. And we who felt its cheering and warming impulse know, that it has remained with us a priceless inheritance, never invoiced in any paid account. How thrice blessed, then, are we, seeing that priceless inheritance renewed and flowing forth from St. Mary's in the dearly beloved persons of our Dean and Mrs. Carrington! St. Mary's must truly be under that bright star of love which guarded her young life, and promises to assure her future.

"Dear friends, governors and rulers of St. Mary's, in the hope that the ordered beauty of line and symbol and the deep tribute of the inscription on this tablet, may express to future women of St. Mary's something of the blessed spirit of its founder and first rector: that the benignant sculptured face shall give to future students some intuition of the vision, the truth, the transparent simplicity, the quick sympathy, the spontaneous humor which delighted many friends, but never alienated one heart: in the hope that thus, in this noble portrait, the reason for our love and reverence for St. Mary's founder may be set before the world we place this tablet here, giving it to St. Mary's School and Church forever, with full and thankful hearts for the beautiful past, with full faith and confidence, thank God, in the days to come.

"In the many beautiful hours I have spent with Dr. and Mrs. Leffingwell after leaving St. Mary's in 1898, during frequent returns within these dear old walls, and later, during four months of illness spent in the sweet peace of their California home. I remember much of interest to you here to-day, which these two blessed ones have told me, during hours of reminiscence, on their own terraces, where they go hand in hand together to the Perfect Day, a joy and inspiration to all who come within the charmed circle of their useful, unselfish lives. Thank God it is given to them to rest from their labors in a land of color and glories.

"As most of you know, Dr. Leffingwell was born December 5, 1840, and is a lineal descendant of Lieut. Thomas Leffingwell, distinguished in the Colonial wars, and leader of the colony which founded Norwich, Connecticut about 1636. He began his career as a teacher when a lad of fifteen, and was engaged in school work most of the time until his retirement in 1919—over

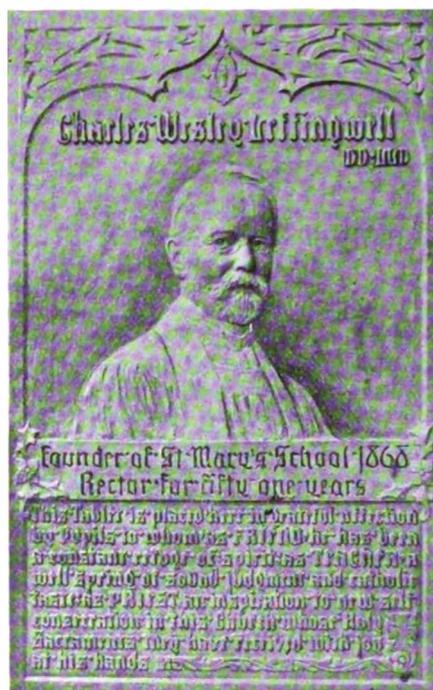
sixty years. He says he had no plan and made no special preparation to become a teacher, but, like Topsy, he 'just grewed' into it. When he was ordained he bade farewell—a long farewell as he supposed—to school life and work. His old principal, in accepting his resignation in 1865, remarked, 'I am sorry you have decided to make the change. I am afraid you will spoil a good teacher to make a poor preacher'. At sixteen he was, for a few months, in charge of a public school in Illinois, teaching, or trying to teach, as he would say, sixty boys and girls, some older than himself. The following year we find him working as master in a boys' military school in Missouri. From there he went to Texas, and was deputy surveyor of Galveston county and city. He became a candidate for Holy Orders under Bishop Gregg, and founded and conducted the Galveston Academy. Compelled by his loyalty to the government to leave the South on the outbreak of the Civil War, he completed his course and was graduated at Knox College in 1862. From that college he has received the degrees of A.B., A.M., D.D., and LL.D., with the honor of *Phi Beta Kappa* with the key. After his marriage in 1863, he was for three years vice principal and military instructor in a school on the Hudson river, going from there to Nashotah Theological Seminary, where he was graduated in 1867.

"Even while pursuing his studies at Nashotah, he could not escape his calling as an educator. There being no school convenient for the families of the mission, the hard-worked student was induced to open a school for the children of the neighborhood, members of his family assisting in the work. A cottage was provided and a school begun in the dining room. The increasing numbers soon made it necessary to secure a special building for the school. This also was soon filled until there were over forty pupils coming from miles around, driving with horse and buggy, for which the young Leffingwell himself built a shelter from the winter cold. All this was the laborious preparation for what in the Providence of God was to be the life work and monumental achievement of a successful career.

"During the summer following he was assistant minister of St. James' parish, Chicago, under Dr. Rylance. This is the only parish work he has ever done, and the four months' salary of that summer the only salary he has ever received as a clergyman.

"For most of the year following he was tutor for preparatory students in the seminary. In April 1868, with the approval of Bishop Whitehouse, he founded St. Mary's School, of which he continued as rector for 51 years. Before the completion of this period Mrs. Leffingwell had resigned her work as house mother and domestic manager, and made her home in Pasadena. Where are words to express the love and appreciation which went with this sweet, noble woman, who had mothered over two thousand girls while she cared for her own five children, all of whom were born within the portals of St. Mary's.

"To the inquiry as to why he undertook this work in Knoxville, Dr. Leffingwell replies that it was not at all of his own seeking. The property of the Ewing Female University in Knoxville, then vacant, was offered to the Diocese of Illinois for the establishment of a Church school, and as Mr. Leffingwell was known to the Bishop and some others as having had experience in school work, and being not yet settled in a parish, he was invited to open the school under a lease for five years. And with the condition of success, within that period, he was to secure the property to the Church. So without guarantee of salary or support of any kind, with very inadequate time for preparation,



with a bare building and scant supply of furniture, he began in faith and courage and gave to the work the best he had. At first, the attendance was small and the income insufficient for current expenses. Besides, many improvements and repairs had to be made, and suitable furniture had to be provided to meet the expected growth of the near future. At the end of the first year the financial resources of the rector and those of his devoted wife were exhausted. Crisis number one was at hand. Unless a considerable sum of money could be provided, the school could not be continued. Failing to secure a loan in Chicago, where he had friends, Dr. Leflingwell returned and reported to his banker in Knoxville, whereupon the good president, Cornelius Runkle, quietly remarked, 'Why do you go so far from home to borrow money?' 'Oh, there is no one here who knows me, and I have no more collateral to secure a loan'. 'How much money do you need?' Following the reply to this, Mr. Runkle called out to the cashier, Mr. Babbington. 'John, make out a note for \$2,000 to Mr. Leflingwell, and I will sign with him'.

"Thus was crisis number one met by a great act of confidence and generosity on the part of the Knoxville banker. Crises two and three were put to flight by another Knoxville citizen, God bless him, the Hon. James Knox, who gave \$10,000 in 1872 for the enlargement of the building. Without this help and some other gifts that followed, St. Mary's might have continued for all time to be limited to thirty-four students; and without his gift of \$50,000, residuary legacy, in 1883, after the entire destruction of building and contents by fire, the school might not have continued at all.

"However, when we celebrated the thirtieth anniversary, at which time I was a school girl here, there were 125 pupils in attendance, and 25 on the waiting list. Students from many states and from foreign countries were enrolled. St. Mary's School had a national reputation for sound learning and noble influences; but best of all, its happy young women were learning very much not taught in class rooms, or from books, but from the beautiful examples of the beloved founders, 'of whatsoever is true, honest, lovely, and of good report', learning to express definitely the standards of Christian womanhood, in what they said, and did, and the things they countenanced. Dear girls, as you go from this blessed shelter, you will realize with the years, and all they bring of joy and sorrow, trial, disappointment, and temptation, all I mean.

"The last two years of the world war were a long drawn out crisis, culminating in November 1918, when, before a threatened invasion of influenza, the work of the school was suspended during the half year. This resulted in a large deficit and loss of students. The deficit was paid by the rector and the loss of patronage was made good by the increase of numbers the following year. This brings us to the last and not the least crisis that St. Mary's has faced, named, a change of administration. This is the critical period in the life of a school. Many schools have collapsed at this parting of the ways. This danger for St. Mary's, thank God, is over.

"The election of the Rev. Dr. Carrington, Dean of St. Mary's College, Dallas, as the successor of Dr. Leflingwell, was the passing of what we may call the fifth crisis in the history of the school. Let us not forget, nor fail to help others to remember, that to Bishop Fawcett, President of the Board, is largely due the selection of Dean Carrington. This is but one of the many helpful services for which St. Mary's is grateful to the Bishop of Quincy.

"In this impressive record of the first half century at St. Mary's School, can we fail to discern the leading of God's good providence and the continued evidence of His approval of the work? With this in mind, can we fail to cooperate in all earnestness in every hope and plan of our dear Dean and Mrs. Carrington, to promote the interests of the school, to the glory of God and the benefit of His Holy Church? Upon this we believe is conditioned the continuance of His blessing; and the opportunity for our cooperation is very near and very urgent.

"It is proper that I should remind you of Dr. Leflingwell's own great generosity on behalf of the school he founded. To it, and for its wider usefulness in the future, he has deeded all adjacent lands and property. The alumnae, present pupils, and friends of St. Mary's everywhere, should feel constrained to make a generous response and speedily to provide the means to meet the changes which the Church and times demand. A beginning has been made in the movement to provide an endowment. When, when, shall it roll forward to a blessed consummation? Let us believe in it, pray for it, and work for it".

IN THIS AGE the noble Soul renders itself unto God, and awaits the end of this life with much desire; and to itself it seems that it goes out from the Inn to return home to the Father's mansion; to itself it seems to have come to the end of a long journey and to have reached the City; to itself it seems to have crossed the wide sea and to have returned into the port.—*Dante*.

## THE PRINCE OF PEACE

BY THE BISHOP OF RHODE ISLAND.

ADVENT dawns on a world whose heart is stirred by hopes of universal peace. The beginning of disarmament is no longer a reckless dream of visionaries. It has become part of the policy of the nations. As America opened the way for the consideration of the mighty project, so quite consistently has she led the way toward its achievement. The plan proposed by our secretary of state at the opening of the conference was an indication of unflinching purpose and of splendid faith. It was not commercial America nor political America which sounded this challenge to the governments concerned, it was the voice of Christian America, rising from countless homes throughout the land, finding utterance in the press and in the pulpit, gathering in volume till it found in the State Department of the country and unresisting and irresistible means of official expression.

Because it issues from a deep spiritual conviction, the proposal is concerned with more than the reduction of weapons for offense and defense. If it were a move for material or economical advantage, the whole matter might end with the single idea of disarmament. Much of the discussion has unfortunately descended to this plane. It might suggest the desire of a nation weary of sacrifices to escape from the danger of war. Such a reign of peace, enforced by compulsion for mere safety's sake, does not satisfy the Christian ideal.

The peace which has for its inspiration the Prince of Peace speaks not of disarmament but of re-armament. This is the conception of a world at peace which is pictured in the message of Advent Sunday. The works of darkness are to be cast aside that we may put on the "armor of light." There is no doubt as to the kind of armor which those words describe. They speak of moral and spiritual habits which render other armor unnecessary and impossible, transparent righteousness, purity of thought and act, just dealing, the radiance of spiritual vision. A people clad in these have no need to guard against the attacks of hatred or deceit.

Nations that are bent upon preventing the ravages of war for the purpose of protecting their property, reducing their taxation, and asserting their rights to comfort and safety, may rest their case with international disarmament. There is a long distance between the beating of swords into plowshares or spears into pruning books, and the reign of the Prince of Peace. Before that more distant goal is reached, peace must become the ruling passion of human hearts, it must pervade home life, it must govern the relations between employer and employed, it must fill the Church with the spirit of fellowship and good will. To accomplish this the disciples of the Prince of Peace have a difficult warfare to carry on, a task more serious than disarmament to undertake. It is theirs to re-arm the world with weapons of a divine crusade.

When America was called upon to champion the cause of justice and liberty by the side of her allies, the citizenship of the country gave proof of its readiness by a uniform which said more than spoken pledges of loyalty. A nation in khaki meant a nation in service. If the passion for peace ever rises to the same intense fervor as that which possessed the nation's heart four years ago, it will find the manhood of America re-armed once more, and this time in the "Whole Armor of God,—the girdle of truth, the breastplate of righteousness, the shield of faith, the helmet of salvation, the sword of the Spirit, which is the word of God". When the forces of Christ are found in this armor, and not until then, the victory of peace shall have been won.

It was the Gospel that taught morality to Europe; it was the Gospel that brought a spring of purity, and therefore hope, into the decadence of Rome; it was the Gospel which tamed the Goths who conquered Rome; it was the Gospel which civilized the wild and warlike tribes of Germany; it was the Gospel which conquered barbarous Britain; it was the Gospel which created Christian Europe.—*The Bishop of London*.

## THE SAGADA MISSION IN THE PHILIPPINE ISLANDS

BY THE REV. A. E. FROST

[Concluded]

### II. 1921. WHAT HAS BEEN DONE

OVER 3,600 Baptisms; 1,680 Confirmations; 795 individuals making their Communion last year (1920); a magnificent stone church, capable of holding a thousand worshippers; a Technical High School; Hospital; Boys' and Girls' Schools; Machine Shop; Carpenter's Shop; Printing Press; Igorot Exchange Store with a paid up stock worth \$10,000; Residences for Clergy; Stone Reservoirs carrying a continual water supply; three Out-Station Schools; the beginnings of an Agricultural Farm; a Transportation Line by which all our goods are brought up from the coast; this is but the barest enumeration of the result of seventeen years' work, prayer, and unlimited faith.

Perhaps an impression of what the mission is actually doing may best be conveyed by a brief account of a day's work in Sagada. At 6 a. m. the church bell rings the Angelus, and by 6:30, a congregation of about an hundred men, boys, and girls has gathered to begin the day's work with the pleading of the Holy Sacrifice. No one needs to be compelled to go to church, nor are there any "attractions" of music or preaching. Religion to the Christian Igorot is as natural and desirable as his daily meals. After Mass, the school children go to breakfast, whilst the laborers disperse to their stone cutting, carpentering, and other activities. At 8:00, the Office and Exchange Stores open, and the children begin school. All the children who are old enough spend half the day in study, of which they are inordinately fond, and the other half in some form of manual labor. At the ringing of the mid-day Angelus every one knocks off for dinner, resuming work at 1:00 or 1:30, and going on until at 5:30 the bell summons all for a simple Vesper service which closes the working day.

Let us take a stroll around the mission on a normal day. In the school, we shall find about eighty children diligently assimilating the elements of education under the direction of Miss Massé and Miss Clarkson, assisted by some native teachers; in the Hospital, Mr. Howland is giving *agas* to sick people, many of whom come from long distances; in the office nearby, book-keepers are busy in their own peculiar way (we are somewhat proud of our accounting and office work) and small boys are learning touch-typewriting, shorthand, or other mysteries. In an inner office, Fr. Staunton will probably be found wrestling with an immense correspondence, or trying, like a Japanese juggler, to keep a dozen things going at once. The recent death of Mrs. Julia Young (R. I. P.) deprived him of one of his most valuable helpers, and so far no one has volunteered to take her place. We look sadly at the High School which we can visualize as full of activity, as it would be at this moment had we teachers, salaries, and equipment—all of which are lacking. So we walk on to the store, a long narrow building, which apparently contains all that one can think of from sardines to ironmongery, and has a monthly turnover of about \$1,500. Close to the store is the new machine shop, which forms part of the High School project, and is well equipped with a fine lot of machinery including the dynamo, which we hope will again supply us with electric power and light. War prices put petroleum as a motive power out of our reach. Here again, alas, is a work practically at a standstill, until we can harness our water power, and for want of some one to install and operate it.

Still lower, we find the gardens encircled with limestone rocks, from which we get our supplies of vegetables and fruit, no small boon in a land where the "tin" reigns supreme. Then up again—one is always going either up or down in Sagada—to the printing press where an Igorot foreman, a boy brought up in the mission, superintends a small staff, and produces work which will bear comparison with that of some of the best houses at home. Now, if you are not tired, a steeper climb will bring us past the quarries to the large stone tank which holds our water supply, the

water coming from two excellent springs further up the mountain side. Here, as you sit and rest and look over one of the fairest views which could be imagined, a veritable picture of natural beauty framed in a setting of blue grey mountain peaks, you may see below a line of *cargadores* bringing in lumber from the saw mill; a cart laden with stone slowly making its way down from the quarry; a group of merry village girls clustered round the black habit of a Sister of St. Mary; or a little procession issuing from the church, scarlet clad acolytes making a brave touch of color, followed by a priest carrying the Most Holy Sacrament to a sick Christian in the *barrio*; and yonder, towering above the Campo Santo, where rest the bodies of our dead, a great white cross, symbol of all our faith, hope, and desire.

Beyond the immediate confines of the mission compound there are a number of out-stations which are regularly visited by Fr. Frost. First among those stands Bessao, where a handsome school perpetuates the memory of Dr. Walpole Warren, and shelters a number of boarders under the very efficient care of Deaconess Hargraves, who does wonders with the material and resources at her disposal. Here Mass is said once a week with a varying attendance from a number of neighboring *barrios*. In another direction lies Bagnen, where there is a day-school, run by a native teacher, and a weekly Mass. Between Sagada and the saw mill is yet another school, at Tanulong, which the priest visits regularly to superintend the religious instruction given by the resident teacher concerned. In Sagada, to-day, the whole American staff is composed of two priests, two Sisters, three women workers, one nurse, and one man for industrial work. One priest and one teacher are away on furlough, and when they return others must go, so that the total staff actually in residence is absolutely incapable of meeting the demands made upon it. Progress is a mere dream; we can only "carry on" with a hope, which at times, almost fails us, that some one will come to the rescue.

Your hearts have often been stirred by the story of some little band of soldiers who have held a frontier fort against overwhelming odds in the daily hope that at any moment expected reinforcements would top the sky line and bring relief. That is our position. Is young America—are young American Churchmen and women—only coming to the rescue when it is too late? For nothing is surer than that this significant opportunity, which is ours to-day, will be seized by others, if we prove unequal to the task committed to us.

### WHEN MOTHERS LEAVE US

Though soft and white or from hard labor rough,  
Hands of true mothers tenderness reveal;  
Though be our pillows fine or homely stuff,  
Her touch gives blessing that through dreams we feel.  
Ah, never can we thank our God enough  
Who know how mother-hands life's hurt can heal.

How often that sweet voice comes back to me—  
"Good-night, my darling, sleep, and have no fear;  
I'll take the light away, but I shall be  
Close by, in the next room; sleep, Mother's near".  
God, taking her, took light away, but He  
Speaks to me in the darkness: "I am here".

When mothers leave us for the better lands,  
Then who can comfort our sore hearts as they?  
Their God, our God, who sees and understands,  
Who stays whatever earth-lights fade away;  
The Voice that whispers "Peace", and nail-scarred hands  
To smooth our pillows at the end of day.

MAUD FRAZER JACKSON.

WORSHIP is a training of the soul's eye to bear the brightness of the everlasting sun.—H. P. Liddon.

## Initial Meeting Of The Social Service Council Of Advice

THE Council of Advice of the National Department of Christian Social Service held its initial meeting at Chicago on the 6th, 7th, and 8th of December. This is the council which was organized last summer at the suggestion of the National Conference of Church Social Workers held in Milwaukee in June, and the formation of which was later approved by the Presiding Bishop and Council. The Council is an informal body gathered by the Executive Secretary to enable the Department to come into closer touch with the whole of his field.

The meeting was held under the direction of the Rev. Charles N. Lathrop, Executive Secretary of the Department, who presided during the sessions. The following members were present: Miss Anne S. Vernon, Field Secretary of the Department of Social Service, Diocese of Rhode Island, from the First Province; the Rev. Charles K. Gilbert, Executive Secretary of the Social Service Commission, Diocese of New York, and the Rev. Samuel Tyler, D.D., rector of St. Luke's Church, Rochester, from the Second Province; the Rev. Robert P. Kreidler, rector of St. Luke's Church, Scranton, Pa., from the Third Province; the Rev. Lewis N. Taylor, rector of All Saints' Church, Roanoke Rapids, N. C., from the Fourth Province; the Rev. Charles L. Street, Superintendent of the City Mission in Chicago, from the Fifth Province; and the Rev. C. Rankin Barnes, rector of St. James' Church, South Pasadena, Cal., from the Eighth Province. The Rev. Mr. Street was chosen as secretary.

During the three days there was detailed discussion of the following points contained in the agenda which had been prepared in advance by Dean Lathrop:

1. The Function of the Council of Advice; 2. The Scope and Place of Christian Social Service in the Church; 3. The Programme for the Winter; 4. Relations in Social Service Work between Diocese, Province, and Department; 5. Plans for the National Conference of Church Social Workers in Providence, June 19-21; 6. Plans and Programme for Social Service Study in Summer Schools; 7. A Church Social Workers' Bulletin.

The conference began by formulating the statement that "the Social Task of the Church is to seek through education and inspiration to bring the individual and the community to apply the principles of Jesus Christ to the relationships which men bear to one another. The principles of Jesus Christ must be made to dominate the home, the daily work, recreation, industry, and political life."

The Social Service organizations of the Church must make it their work to bring people to recognize this responsibility and to carry out the programme. A national programme for Social Service was worked out under four heads: education, vital problems, organized activities, and coördination of Social Service activities both within and without the Church.

The work of education, for instance, would include such manifold fields as the arranging of discussion groups in parishes, sermons and addresses, list of Social Service books, legislative information, regional conferences, and social-service studies in summer schools.

The slogan which the conference adopted—"Thought before action, but always action"—would apply particularly to the problems which were listed as necessary for study with view to action. Among these were social problems such as drug addiction, liquor traffic, prostitution, gambling, lawlessness, and lynching, prisons, marriage, and divorce, housing, use of leisure time, moving pictures, and rural problems. Among industrial problems would be unemployment, child labor, collective bargaining, women in industry, and coöperation of employees in industrial management.

The following list of activities was suggested for the work of parish and diocesan Social Service Commissions:

*Parish.*—It was decided that the first step in the parish is to organize a Social Service committee which should relate itself to such appropriate parish organizations as the Girls' Friendly Society, the Woman's Auxiliary, the Church Service League, the Church School Service League,

and other young peoples' societies, the Church Mission of Help, Brotherhood of St. Andrew, men's clubs, etc. The work of this committee should be:

1. To organize discussion groups in the parish. Dean Lathrop's book, *The Social Opportunity of the Churchman*, is a good text book.

2. To coöperate in the work of Church institutions, homes for aged persons, homes for boys and girls, Church hospitals, city mission societies, etc.

3. To coöperate with secular welfare agencies through:

a. Having members on boards of directors.

b. Friendly visiting, especially from the religious point of view.

c. Organizing the trained social worker and providing for them an annual Corporate Communion and annual quiet Day, and such other meetings as local conditions suggest.

4. To keep in touch with members of their own parish who are in institutions, either Church or secular, and to coöperate with the child-placing organizations to find Church homes for Church children.

*Diocese.*—It was recognized that the diocese is the logical unit for the organization and stimulation of Christian Social Service. It was recommended that every diocese have a paid worker, if not full time, at least part time, looking forward to a full time Social Service Secretary. The work of the diocesan Social Service Commission should include such activities as the following:

1. To help the parishes carry out the programme outlined above.

2. To keep the people informed about legislative matters.

3. To get those who are interested in Social Service to attend the summer conferences.

4. To provide a lending library of Social Service books.

5. To keep a list of Church people engaged in active social work and others vitally interested.

6. To study the institutions in their diocese, both Church and secular, and ascertain:

a. Whether or not the institutions that the community needs are being provided.

b. Whether the existing institutions have wants that they can help supply.

c. What are the standards in the Church institutions.

7. To study conditions in the public institutions, especially county jails, county hospitals, and alms houses.

8. To organize a speakers' bureau.

9. To provide a column of Social Service news for the diocesan paper.

10. To keep in touch with the national department, the annual conference of Church Social Work, and the National Conference of Social Work.

The Council recommended to the Department of Social Service that they draw up for presentation to General Convention a statement regarding the position of the Church in relation to the social problems of the day, as affirmed by the Lambeth Report and Resolutions.

The following action was taken with regard to the Social Service departments of the Provinces:

*Resolved*—That it is the sense of this body that the National Secretary and the Secretary of the New York Social Service Commission take immediate steps to secure the appointment on provincial commissions of representatives of the respective diocesan commissions:

That measures be taken by this Committee to secure the enactment by the Provinces of a uniform canon or ordinance covering this matter.

That the Provincial Commissions thus created be urged (1) to promote the programme of the National Department and (2) to provide Social Service conferences in connection with the annual synods.

That the Provincial Commissions take it as one of their functions to stimulate and strengthen the diocesan commissions within the Province which may need such assistance.

One of the delightful experiences of the conference was the presence at the evening meeting on December 7th of Dr. Graham Taylor of Chicago Commons.

## Facing The Jewish Problem

By the Rev. John L. Zacker, Secretary for the Church Mission to Jews

SAYS Bishop Garland, the national President of Jewish work: "We can no longer afford to overlook the peculiar claims of God's chosen people or excuse our neglect to obey our Lord's command. To the Jews we owe our New Testament; the first Bishops and Missionaries of the Church were Hebrews; and we can never repay our debt to the people of our Redeemer's race. To-day when we consider the world's need, let us not overlook them, but, believing that the world's need is Christ's call to us, let us now, even at this late date, answer it, obey His command, and do our part until all Israel shall be saved. When we consider that every week three hundred clergymen who were born Jews are preaching the Gospel in the Church of England, surely we will all pray that God will speed the day when in our own land hundreds shall also become witnesses as priests. Our Church is peculiarly adapted to lead in this great mission. Its historic lineage reaches in unbroken line to its beginnings in the Holy land and to its Jewish background; its matchless liturgy appeals to the religious instinct of a remarkable people with a capacity to appreciate spiritual truths; its world view of a life divinely revealed in the Law and Prophets and fulfilled in the Messiah, will in time lead our brethren to find in Him the expression of their highest aspirations and to be co-workers in the establishment of the Kingdom of the Messiah, the Prince of Peace."

The Jewish Question may present its difficulties, but it only remains a problem so long as we refuse a practicable solution. So far, we have only put forth an intermittent effort and manifested a half-hearted earnestness which can never remove the stones of stumbling nor produce any logical sequence. Christ's passionate concern for Israel even expressed itself in tears, yea, He sobbed for them. The Apostle to the Gentiles was ready to become accursed for his brethren. This burning zeal is but a call to the Church in whose Trusteeship Israel is placed.

The opportunities are unsurpassed in history. We are witnessing a resuscitation of the dry bones, not only in America but in blighted Russia. Kieff now has a self-sustaining Hebrew-Christian congregation. Some of the missionaries are men of learning and special ability, doctors, former judges, and ex-Rabbis. Pastor Gorodishz, who has charge of this work, is in this country for a brief period. He reports wonders. His slides showing conditions are too tragic for the screen as the illustrations cause men and women to leave the lecture hall actually weeping.

The greatest weapon against Bolshevism and infidelity is the Jewish missionary. The Church of England calls upon our national committee on Jewish work to turn our minds to Eastern Europe. It is a Divine call in a psychological moment, it is the call of Christ, the Lord and Master, but what shall our reply be! Nearly four million Jews in this great democracy, what shall we do with them? What would Christ and His Apostles do and what should the Church do? Either the Jews become a blessing when converted or a menace and the greatest danger to Christendom without Christ. Jewish missions are not only necessary from a Christian point of view but also from a patriotic stand point. The report presented by Bishop Garland to the Presiding Bishop and Council, which was published some time ago in *THE LIVING CHURCH*, proves by names and figures that the Jew can be converted, that, in proportion to numbers, five times more Israelites were baptized in the Church of the Living Christ in the last century than were heathen, that the Jewish converts were the most eminent and the very cream of Israel.

At present there is but one Jewish mission in the United States under Church auspices. Leading bishops, clergy, and laity are beginning to believe in the work and to hold on with a bull-dog tenacity, determined to dispel the lukewarmness. Those to whom the work has been committed have recently rallied the flagging forces in order to accomplish something telling. The Presiding Bishop and Council have shown a deep concern for the general cause. Owing

to lack of finances they have been unable to make our work a separate department as yet. It is hoped that the coming General Convention will take favourable action in this regard. Like the Presbyterians, we should, at least, have flourishing stations in New York, Chicago, Philadelphia, Cleveland, Baltimore. We are already considering the possibilities of a mission in Brooklyn. The Presbyterians have a special department for this activity and as a result of a successful effort to educate their Church people on the subject, they are already publishing a special magazine and receiving sufficient support. This year their budget will amount to about fifty thousand dollars.

Meanwhile the National Committee on the Church Mission to Jews are anxious to solidify its foundation. It proposes to make the work in Philadelphia a demonstrative center. The Diocese of Pennsylvania has just built a Hebrew-Christian synagogue and there are opportunities for extension. The secretary will assume the pastoral duties, a Jewish convert is being prepared for the ministry and at the same time acting as assistant missionary. A lady who has had previous experience in Jewish missions consented to become superintendent of the work among women and children and give her services free until we are in a position to pay her a salary. The location of the mission is ideal as it is situated in the very heart of general Jewry. At considerable expense the building has been adapted for institutional activity. Plans are being formulated for Yiddish services and debates. The reading room is to contain various magazines and newspapers in foreign tongues and will be open all day. Hebrew Christians are furnishing their own rooms on the third floor and have formed themselves into a committee to conserve future converts with the object of becoming a congregation. The Girls' Friendly Society will also have their own room. A special feature will be the Sunday evening services, which will be conducted in English. Various Hebrew-Christian leaders will preach and an effort will be made to have Gentile as well as Jewish Christians present in order to aid in breaking down the middle wall of partition. Messianic themes will be discussed on Friday evenings.

It is most probable that with the co-operation of the Bishop of Long Island and the Archdeacon of Brooklyn, similar activities may be conducted in Brooklyn. Later, when the Presiding Bishop and Council creates a special Jewish Evangelization department, it might prove wise to have the same missionaries of Brooklyn carry on missionary enterprise in New York City. Many parishes in Jewish neighborhoods are anxious to reach their Jewish parishioners. In England, special grants are made to such churches and thus the Gospel is preached far and wide. We should be in a position to render similar assistance.

In order, however, to accomplish the great task before us, the National Committee felt that it had to start at once. Church people must be educated on the subject so that they may pray and give intelligently. In Pennsylvania, a special Ladies' Auxiliary to the Church Mission to Jews was organized, which is a constant inspiration. If experience has taught us anything, it is this: that ignorance is responsible for Christians not being interested in the conversion of the Jew. When a Churchman once grasps the general condition of Jewry, their intense infidelity and religious misery, enthusiastic interest immediately follows. Because of this fact, special literature is necessary. The ordinary Christian knows the Jew as *a certain man with a certain religion* while, in reality, no race has so little faith as the Israelite. In order to dispel erroneous conceptions and clarify misunderstandings, we began a publication known as *The Church And Synagogue Quarterly*. When Bishop Whitehead, of Pittsburgh, first received a copy, he wrote: "I think it a handsome and worthy achievement." Speaking to the diocesan convention of Pennsylvania, Bishop Garland said: "*The Church and Synagogue Quarterly* has brought many commendations from all

sections of our land, from Canada and from beyond the sea." A reader writes: "*The Church and Synagogue Quarterly* has enabled me to see the Jewish people in a new light and my prayer now is that they may learn of their Messiah, Jesus." We need to educate the Church people on the subject of Jewish missions in order that Hebrew Christian activity may be successful. But already we were compelled to omit two issues on account of lack of finances.

What effect does such a publication have upon Jewry? *The New York Jewish Tribune* devoted two successive issues to reply to the *Church and Synagogues*. Thus it is possible to stir up Jewry and cause them to ponder as to the Messiahship of Jesus. Other literature for Jews and Gentile friends of Israel are necessary.

How can you, kind reader, help?

First, acquaint yourself with the Jewish question through the pages of our magazine, *The Church and Synagogue Quarterly*. The subscription price is one dollar per year. We need at least \$10,000 for our activities this year; can you send us a contribution for that object? We make no apologies as it is the Lord's work, and therefore we ask His children to support it. Already we are in debt. We need the salary for the lady worker mentioned in this article. We must support the student for Holy Orders. In addition to the budget granted by the Diocese of Pennsylvania we are responsible for various departments involving much expense. In order that we may be relieved from the financial responsibility of the magazine, we need at once \$1,000. The national office which directs all this work and endeavors to create greater interest must be kept up. All this worry would be unnecessary if we could secure at once an amount which some individual spends on two automobiles.

The Presiding Bishop and Council passed the following resolution in regard to our appeal:

"RESOLVED, that the Presiding Bishop and Council expresses its appreciation of the mission and work of The Church Mission to Jews and commends it to the interest and generosity of all Churchmen who realize the obligation of Christian people to the kindred of our Lord according to the flesh."

Contributions for this work can be sent to the Presiding Bishop and Council, Church Missions House, 281 Fourth Ave., New York City, and must be specified, "For the Church Mission to Jews;" or to Bishop Garland, addressed to our national office. Address all correspondence to the National Secretary of the Church Mission to Jews, Church House, 202 South Nineteenth St., Philadelphia, Pa. Please feel free to write for information.

**MORE THAN A MILLION DOLLARS MUST BE COLLECTED IN DECEMBER**

ONCE more we enter the final month of the year with over a million dollars due the Church.

Last year we collected almost a million in December and this year we must do better.

Our position to-day is:

Estimated Pledges, 1921 .....	\$3,200,000
Received to November 30, 1921 .....	2,035,870

To collect in December .....

Remember that this money has already been appropriated and most of it spent.

Here's a slogan:

.. "*The Church Marches Forward, Not Backward*"

Sincerely,

LEWIS B. FRANKLIN, Treasurer.

NOW METHINKS I hear death say of life, as John Baptist said of Christ, "He that cometh after me is before me". O sweet word. Life, the best Monosyllable in the world, God's own attribute! *Deus vivit* (God liveth); and "my soul," saith Job, "for my Redeemer liveth."

And is this life but the child of death? Then blessed also be the word Death, the mother of life: I will no more call thee Marah, but Naomi; for thou art not bitter, but sweet; more pleasant, though swifter in thy gait than the Roe or Hind.—*Henry Montague, Earl of Manchester.*

**FROM A CHURCHWOMAN TO HER BISHOP**

THE following letter came recently to Bishop Fiske of Central New York. It is from an earnest Church woman in one of the small parishes of the diocese. She is a real "womanly woman", yet a woman of executive ability and forceful character, who has been doing good work in the parish where she now lives as well as in the larger one from which she has recently removed. She writes.

"Dear Bishop Fiske:—

"I am writing to ask if you will not, when you come here for your visitation, make a special appeal to the men? Some of them who rarely if ever come to church will be at the service, and I wish you could show them how disgraceful it is to be a slacker, when the need is so great for the Church to wake up and fight the big battle of the right against "the world, the flesh, and the devil". Show the men, especially, that it is a fight that is so much more important than the late war and that each one needs to go into with greater enthusiasm and desire to win than they did into the work of the war; that his isn't a namby-pamby, save-your-own-soul conflict, but one that needs every man and woman and the very best they can give; that it is to *save the world* from itself and make real the religion of Christ to every soul, so that true brotherhood and peace and happiness may rule. Don't you agree with me?

"The men here need stirring up especially, and as I have said already, I think a great many of them who do not usually come to church will be present. So please speak to them as if it were the last thing you were going to say for Christ, and put it to them just as strongly as your splendid personality can put it! Tell them they are quitters and urge them to get into the fight. Oh, please, stir us up! We need it. It isn't so much doctrine we need, as a quickening of our slothful and indifferent wills and hearts. Now is your chance to do this Church a lot of good.

"If I have been too presumptuous in writing you, please forgive me and pay no attention to me at all. I feel I ought not to write and make you suggestions and yet I simply have not been able to get it out of mind to do it, for I do feel so strongly that we need a good stirring-up. It has been on my mind to write you, ever since I heard you were coming, but I have kept thinking I mustn't and yet something has urged me to. So here I have done it. So please, dear Bishop, put your whole soul into rousing up the people of this little church as they never have been roused before.

"I have only been here a little over a year, and have not been used to a little church, and I suppose that is one reason it seems so dead to me, for we know every member, and whether they come or not, and how luke-warm they are.

"I suppose, in proportion, things were not much better in the larger parish where I have been living; only we were not so small and so I did not notice it so much. The men are not over much in evidence anywhere. Sometimes I think that the men of our Church particularly are the very worst slackers. I spoke recently to a Presbyterian, who told me that their ordinary Sunday morning congregation in the city showed a proportion of nearly 45 per cent men. What parish of our Church anywhere can show the same? Here I think it is about one in five.

"I would be ashamed to be a man and take no more interest than most of them do, in these days. What is to become of the boys if the fathers care nothing for the Church? Their own fathers were God-fearing, church-going men, and that is what has saved them from going entirely to smash. What about their boys? Is it any wonder the coming generation is so slack in manners and morals?

"Won't you tell your clergy that the greatest work they could do for Christ would be to write every sermon with the thought and prayer that it might reach the heart of just one man? And then won't you tell them to get out among men, call on them evenings see them in their stores and on the street, and pray and pray that they may win them to the Church? I don't wonder our clergy get discouraged, and yet I believe they would be wonderfully inspired if they would really try to get hold of the stronger sex. Stronger! Bah! It makes me disgusted; they are the 'weak vessels'!

"We always look forward to your coming, and I am sure that I shall with fear and trepidation, though still hoping that you won't be displeased with me, and that some good will come of my forwardness".

THE HISTORY of Christianity from the beginning to the present day has been the triumph of the impossible.—*The Bishop of London.*



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.

CHURCH COLLEGES FOR CHURCHMEN

To the Editor of *The Living Church*:

WITH the report of thousands lost yearly from the Church because living in secular or denominational schools and colleges, the life of the question continues. "Give him a chance to learn what men think and believe" is urged of the youth, and he is placed under men who are nonreligious. *Every instructor is a teacher in theology.* Whether in European history or in astronomy the instructor is simply bound to betray his own bias theologically, and he does. The more familiar he is with his subject, and the more popular he is with students, the greater his influence in realms in which he is an unsafe leader.

The formative period does not end early with all. There have been instances of theological students being strongly influenced by teachers. Unless the Church cannot furnish qualified teachers, there is small reason for sending learners to sit at the feet of outsiders.

Scores of Churchmen teach in other institutions, but they are more or less tied and bound by the atmosphere and traditions about them. They cannot always be free to teach as Churchmen anymore than a Church teacher in a high school can always correct the lying influence of the typical text book on English history.

To be sure in the Roman Church hundreds of her children attend other than Roman schools and colleges. But the pressure is strong that they who seek the priesthood of that Church shall, till their ordination, be under skilled men of their own body. With the boasted freedom and breadth of mind which envelopes many a postulant and candidate for orders, we are not always assured that our men once ordained are more capable of combating false arguments subversive of the Church and even of all revealed religion with winning appeal than their Roman brethren who never shared their opportunity of drinking in instruction from Unitarians and others not in sympathy with the Catholic religion.

Were the products of such mixed training able better to face hostile arguments and influences by reason of having heard them defended by their representatives, the case would be different. The qualified and sympathetic teacher needs the background of his Church that he may do his best.

Since colleges are coming to be known favorably for their athletics rather than their scholarship, and in one great university one who ventures placing studies first risks being called a "Jew," we see the secular schools and colleges patronized by rich Churchmen, leaving our Church colleges to receive the sons of the poor.

Webster, Mass., Dec. 5, 1921

JOSEPH GRISWOLD.

THE HUNGARIAN CONGREGATION IN NORTHERN INDIANA

To the Editor of *The Living Church*:

IN your editorial comments on the Reformed Hungarians coming into the American Church and the use of their service book, you have said that it was licensed in the Diocese of Northern Indiana. I think you must be mistaken in that, for to my knowledge there is only one Hungarian congregation in the Diocese of Northern Indiana under the jurisdiction of our Bishop, and that is Holy Trinity, at South Bend (of which I am priest in charge), and this also was the first in the American Church. These did not come from the "Reformed" Church, but from the Roman Church, and they are thorough Catholics. The Mass is said according to our American use in full, translated into Hungarian. We also have other parts of the American book translated. The trouble is we have not got enough of them, have only ten or twelve books in the congregation. We are not able to have any more printed, and the Foreign Born department of the Presiding Bishop and Council say that they have not the money to print prayer books in foreign languages. It is hard to work without tools. If anyone could help us to get some more books printed it would be doing a good work and be very much appreciated, for my people like the American Mass and are asking if they cannot get more books.

Faithfully yours,

South Bend, Ind.

EDWIN E. SMITH.

"THE THEOLOGY OF 16 TO 1"

To the Editor of *The Living Church*:

I T was with genuine disappointment that I note that in your issue of December 3rd you quote (presumably approvingly) the sneering attack of Rev. Ralph M. Harper on Mr. Bryan. Mr. Bryan holds some views with which I do not entirely agree; but I have never known him to give expression, by writing or speech, to such uncharitable thoughts as touched in the article quoted. Charity is one of the pillars of our religion, as we all know. I have heard Mr. Bryan several times—in national conventions, on the lecture platform, when discussing civic, political, and religious questions; have read his *Commoner* for many years, and I do not recall a single expression as unkind and unchristian as the utterances of Mr. Harper. If Mr. Harper is a man whose utterances are worthy of reply, Mr. Bryan will likely reply to him; but if he does so, I assure you that he will not adopt the sneering, unchristian, and uncharitable tone of Mr. Harper.

Taking into consideration the world-wide discontent, which is shaking the very foundations of our religious fabric, as we all well know, how much more Christian it would have been for the Rev. Mr. Harper to have expressed himself with less asperity, even though he did not agree with Mr. Bryan's scientific views.

"The Theology of 16 to 1!" Is such a head-line an appeal to reason, or to prejudice? We occasionally see such things in political papers, but they have become so threadbare that even Mr. Bryan's political enemies regard them as trite. The fact is that the quondam ridicule heaped upon Mr. Bryan's financial theory of "16 to 1", has lost its force since subsequent events have vindicated him.

I have wondered whether the same spirit which caused you to quote Mr. Harper approvingly entered into your discussion of Rev. Dr. Shipman's qualifications. I have had it in mind lately to secure some other subscriptions for your *LIVING CHURCH*, between now and the expiration of my own. But you have chilled my interest.

To illustrate the point I am trying to make, we will advert to the discussion relative to Rev. Dr. Shipman's qualifications for the bishopric. One of the principal counts of your indictment against him was the uncharitable, unchristian, and personal references to you in the publication of which he seems to have been the titular head.

I have said much more than I intended to say when I began, and I had better stop for fear I lay myself open to the same indictment.

Respectfully,

New Martinsville, W. Va., Dec. 5.

BRUCE HALL.

THANKSGIVING DAY

To the Editor of *The Living Church*:

SOME one in a recent number of *THE LIVING CHURCH* has made the suggestion that Thanksgiving Day be changed to the first Thursday in October.

Inasmuch as we are on a fair way to have too many holidays, may I make a recommendation that it be given a fixed date, and let that date be November 11th? This will meet the requirements of the Prayer Book in that it will not only be a day in which to give thanks for the fruits of the earth, but also for "all the other blessings of His merciful Providence"; and it need not be a Thursday. Furthermore it will antedate the present day which seems to be desired.

St. George's Parish House, Flushing, N. Y.

WILLIAM C. CRAVNER.

EVERY MAN has his own world, and we must, one by one, kneel quietly in front of the Crucified, and find out what our world is to which we must be crucified. There it stands before us all—the Cross of JESUS CHRIST, the great fact in the world's history, if what we believe is true—that the SON OF GOD did actually come down and die on the Cross on this little planet; and it is in the presence of the Cross that we have to find out what is this world of our own, to which we must be crucified.—*The Bishop of London*



### A TRIBUTE TO AMERICA

*American Liberty Enlightening the World.* By Henry Churchill Semple, S.J., New York: G. P. Putnam's Sons.

Father Semple has taken as a text Pope Benedict's utterances on peace and especially his message to the American people that "When the violence of these tempestuous days has passed, your people, keeping as they do a firm hold on the principles of reasonable liberty and Christian civilization, are destined to play the chief role in restoring peace and order, and in reconstructing human society on a basis of these same principles". He has given us a strong, suggestive discussion of the need for "a league of peace", and has outlined the moral basis therefor. Proceeding from the thesis that there is a moral law of nature and nature's God equally binding on independent states as on individuals, he proceeds to build up his argument for bringing into closer fellowship the members of the family of civilized states. His discussion is founded on the assumption that positive international law, which he very properly declares has not only human sanction, but also human authority, and which is therefore entitled "to be law in the proper and strict sense." In a letter to the author the late revered Cardinal Gibbons said, "The subject of your book is one not only of great importance in itself, but one respecting which the whole world is now specially concerned. All sober minds know that a just and lasting peace both at home and abroad must rest upon a moral basis, and in the present work you have in a clear and comprehensive manner set forth that truth by showing the reasonableness of American liberty, and the moral basis of a League for Peace—Christian Civilization. I feel sure your book will be an aid to teachers and students of law, civics, ethics, and sociology".

Included in this volume are additional chapters on "American Equality and Justice," the "Case of Socialism and the (Roman) Catholic Church" and "Do Kings and Emperors Reign by Divine Right." Altogether this is a most interesting and instructive volume.

C. R. W.

### FICTION

*The Truce of God.* By Mary Roberts Rinehart. George H. Doran Co. Price \$1.50.

Olden days of French chivalry live again for us in these pages of Mrs. Rinehart's that are like a bit of tapestry gleaming with colors. A monarch becomes estranged from his queen. On Christmas Eve he goes in search of his little daughter who has slipped away to join her mother and finds, not only the lady of his heart, but a tiny, new-born heir. This is the framework of one of the prettiest books the holiday season has produced.

*Topless Towers.* By Margaret Ashmun. The Macmillan Co. Price \$2.00.

Remembering her past successes with stories for girls, one takes up a book by Margaret Ashmun with more than ordinary interest; she has such a sane, wholesome view of life; she understands the hearts of womankind so well that any tale of hers is bound to be worth the reading. The two young bachelor girls who keep house on the tenth floor of a tall apartment building furnish the problems of this story and hold the reader's attention to the very end.

*Roving East and Roving West.* By E. V. Lucas. George H. Doran Co. Price \$2.00.

It is gratifying to learn that after spending eight weeks in America Mr. Lucas approves of us, on the whole. We are so democratic. We behave better in public than Englishmen do, even if we do consume an enormous amount of water. Our visitor saw "hardly any poor at all—not poverty as we understand it". But why do so many returning visitors seem bent on conveying the impression that every American basement harbors a still?

### HOLIDAY BOOKS

*A Little Princess.* An Allegory on the Eucharist for Children. By A. M. Tennant. Mowbray. Morehouse Pub. Co., \$2.25.

A beautifully told story in which the teaching of every part of the Holy Communion service successively is well brought out. It is adorned with outline illustrations.

*Our Father's House.* Talks to Boys and Girls about their Church. By the Rev. G. R. Oakley. Mowbray. Morehouse Pub. Co., \$1.80.

An admirable exposition of everything connected with the church building and its meaning for young people.

*Work-a-Day Heroes.* By Chelsea Curtis Fraser. Thos. Y. Crowell & Co., Price \$1.60.

The "heroes" are the miners, the window-washers, the steeple-jacks, and "high-up" painters, the police and the firemen, the wild animal catchers and trainers, and others in dangerous branches of industry. Well told.

*Secrets of the Earth.* By Chelsea Curtis Fraser. Thos. Y. Crowell Co., Price \$1.60.

An interesting series of chapters for young people showing the wonders of geology—the revelations of the rocks, with the stories of how the metals and other natural objects were made.

*The Beggar's Vision.* By Brookes More. Illustrated by Tracy Porter Rudd. With introduction by William Stanley Braithwaite. The Cornhill Publishing Co., Boston, \$2.00.

A series of exceptionally strong poems, mostly in the nature of elegies, with nine exceedingly beautiful photogravures.

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

The story of Dante retold with an appreciative discussion of the *Divine Comedy* as poetry.

*Stories of American Inventions.* By Inez N. McFee. Thomas Y. Crowell Co. Price \$1.60.

Miss McFee writes very entertainingly about twelve inventions which have had much to do with the development of the country. Beginning with the cotton gin, brought to its perfection more than one hundred years ago, the list also includes the aeroplane, the phonograph, and the camera which makes possible our moving pictures. A book for thoughtful boys and girls.

*Touchdown—And After.* By Gardner Hunting. The Macmillan Co.

A high school boys' prank that ended disastrously furnishes the plot for a very-true-to-life story.

FOR THE TINY TOTS this year there comes from the presses of Henry Altemus Co., ten delightful little books with clear text and attractive pictures, each selling at fifty cents. First on the list should be placed that classic of childhood, *A Child's Garden of Verses*, by Robert Louis Stevenson, then four other little books of verse. Three of these, *The Old Time Story of the Three Bears*, *The Story of Chicken Little*, and *The Wonderful Story of Cinderella*, are rhymed and retold by Kenneth Graham Duffield. For the fourth, *Grunt Grunts and Smiley Smile Outdoors*, Bertha E. Feist wrote the jingles. Next comes a book that mothers have often longed for, *Little Prayers for Little Lips*, by Elisabeth Robinson Scovil. To the popular Peter Rabbit series Linda Stevens Almond has added *Peter Rabbit's Easter*, and *Peter Rabbit's Birthday*. And lastly, there are *Little Squirrelie Squirrelkins*, and *Little Lambie Lambkin*, both equally amusing.

*The Desk Kalendar*, appropriate for the lectern, giving the lessons according to the plan of the Joint Commission for 1922, is ready, though showing indications of hasty mechanical work due to after-strike conditions in the publisher's plant. (Morehouse Publishing Co., 25 cts.)

*The Church Missionary Calendar*, representing the various missionary districts of the American Church, is unique in giving a fragment of missionary information for every day of the year. (Published by R. L. M. Mission Study Class Alumnae, 202 S. 19th St., Philadelphia, 40 cts.)

A LITTLE BOOKLET of poems by the Rev. Wythe Leigh Kinsolving is entitled *The Spell of Italy*. The poems are inspired by various places and scenes in that land, and in this published form comprise an attractive souvenir of Sunny Italy. [Published by the author, 207 East 16th St., New York.]

# Church Calendar



## 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.

## CALENDAR OF COMING EVENTS

January 25, 1922—Bishop Whitehead's Fortieth Anniversary.

# Personal Mention

THE Ven. H. D. CHAMBERS, for eighteen years Archdeacon of the Diocese of Oregon, has resigned to accept the call to become rector of St. Paul's parish, Salem, Oregon. His address after Jan. 1st., will be St. Paul's rectory, 560 Chemeketa St., Salem, Oregon.

THE Rev. P. SIDNEY IRWIN is now chaplain of the Consumptives' Hospital, Chestnut Hill, Philadelphia, under the direction of the City Mission. Address 7131 Germantown Avenue, Germantown, Philadelphia, Pa.

THE Rev. LILIENTHAL LONSDALE, for nineteen years rector of St. George's Church, Astoria, N. Y., has resigned, and is now rector emeritus, and for the present will reside at the rectory.

THE Rev. CROSWELL McBEE, rector of St. John's Church, Lansdowne, Pa., has accepted a call to St. David's Church, Radnor, Pa.

On Sunday, December 4th, the Rt. Rev. Harry T. Moore, D.D., instituted the Rev. J. K. PERRY, as rector of St. Paul's Church, Gainesville, Tex.

THE Rev. LEWIS D. SMITH, recently rector of Lander, Wyoming, has accepted the call to St. Mary's Church, Nebraska City, Neb., and is in residence.

THE Rev. WALTER B. STEHL has resigned charge of St. Bartholomew's Church, Baltimore, and has accepted call to the rectorship of St. John's Church, Hagerstown, Md. Mr. Stehl will enter upon his duties at Hagerstown, January 1st.

THE address of the Rev. CHARLES A. TIBBALS is 511 Hawthorn Lane, Winnetka, Ill.

THE Rev. WM. WHITTLE is in charge of St. George's Church and St. John's Church, Wakefield, Kansas. and also St. John's Church, Clay Center, where he is in residence.

## MARRIED

MACY-SANDS.—Friday, Nov. 18, 1921, at Christ Church, Laredo, Tex., by the rector, the Rev. C. W. Cook, ROBERT CHAS. MACY, M.D. and Deaconess ANNA ELIZABETH SANDS.

## DIED

CLARKE.—On November 23rd, at her home in Mount Vernon, Ohio, Mrs. MARY HURD CLARKE, wife of the late Robert C. Clarke, of St. Paul's parish.

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

MEADE.—REBECCA PAULDING MEADE, a daughter of the late Rear Admiral Hiram Paulding, U. S. N., the granddaughter of John Paulding, the captor of Major Andre, and widow of the late Rear Admiral Richard Worsam Meade, U. S. N., died at her home at Huntington, Long Island, on Tuesday, at the age of 84 years. She was widely known in New York, Philadelphia, and Washington, and had all her life been a devoted worker in various parishes of the Church in those cities. When over 70 years old, she wrote a biography of her father, who had had a distinguished and eventful career, which was published un-

der the title of *Life of Hiram Paulding*. She leaves four daughters, one of whom is the wife of Commander George Breed, U. S. Fleet Naval Reserve, of Philadelphia, and a son, Richard W. Meade, of Mount Kisco, who was for many years president of the Fifth Avenue Coach Company, of New York.

POB.—Entered into rest at her home, 1204 N. Charles St., Baltimore, Maryland, in the 82nd year of her age, ANNE JOHNSON POE, wife of the late John Prentiss Poe.

"The love of all thy sons encompass thee  
The love of all thy daughters cherish thee".

## UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE MADE AT Saint Margaret's Convent, 17 Loulsburg 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 travelling; 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 8 cents per word. Marriage or Birth notices, \$1.00 each. Classified advertisements (replies to go direct to advertiser), 3 cents per word; replies in care THE LIVING CHURCH, to be forwarded from publication office), 4 cents per word; including name, numbers, initials, and address, all of which are counted as words.

No 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.

YOUNG SINGLE PRIEST AS CURATE IN A Catholic Parish located 80 miles from New York. Address, giving salary expected, Catholic, 474 LIVING CHURCH, Milwaukee, Wis.

## MISCELLANEOUS

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.

ORGANIST AND CHOIRMASTER WANTED for large Parish in middle west. Skinner Organ. Must be good Churchman, willing to take an interest in the work of the Parish, able to interest and hold boys and train their voices. Boys and men's voices only. References required. Salary \$1,450. Apply C-477, LIVING CHURCH, Milwaukee, Wis.

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.

YOUNG WOMAN WITH ORGANIZING Ability, who has worked with the Girls' Friendly Society, for Diocesan Field Secretary for some salary. Reply to MRS. CHARLES FORSYTH, 356 Juneau Ave., Milwaukee, Wis.

## POSITIONS WANTED

### CLERICAL

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

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

WANTED: BY EDUCATED CHURCH-woman position as Parish Clerk in a Catholic Parish. Address Box 476, care of LIVING CHURCH, Milwaukee, Wis.

POSITION AS RESIDENT NURSE OR House Mother in school, by one who has held similar position. Highest references, Address E. B.-479 care LIVING CHURCH, Milwaukee, Wis.

WANTED BY CHURCHWOMAN, POSITION as companion. East preferred. Best reference. Address, Graduate Nurse-478 care LIVING CHURCH, Milwaukee, Wis.

## PARISH AND CHURCH

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, ALTAR** 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. ZAHL, Box 4243, Germantown, Pa.

**WE MAKE SURPLICES, CASSOCKS, COT-** tans, 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.

**TRAINING SCHOOL FOR ORGANISTS AND** choirmasters. Send for booklet and list of professional pupils. DR. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

#### 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. HOS-** 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

**ST. 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.

#### MISCELLANEOUS

**FOR SALE—THREE HANDSOME CHALICE** Vells, and Burses to match, in silk brocade. Colors, purple, red and green; beautifully brocade; and some white linen Chalice Vells, and other Altar linen; all as good as new. Suitable for Christmas present. Price reasonable. Reason for sale have two sets. Apply to Box R-475, **THE LIVING CHURCH**, Milwaukee, Wis.

**PRIEST'S HOSTS: PEOPLE'S PLAIN AND** stamped wafers (round). **ST. EDMUND'S Guild**, 179 Lee Street, Milwaukee, Wis.

**GRAPEFRUIT—"KIDGLOVE" AND 'HON-** eysweets", the finest fruit grown. Direct from Grove to purchaser. \$4.00 per box. \$2.25 per 1/2 box. F. O. B. Coconut Grove, Florida. Benj. W. SOPER.

#### 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 3,650. 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 URJOHN**, Treasurer, City Hall Station, Box 81, New York City.

This work is endorsed by many Bishops and clergymen.

##### ALTAR AND CANDLESTICKS

The mission at Graniteville, S. C., a cotton mill town, desires an Altar and appropriate Candlesticks. The church is very poorly equipped and is not able to purchase these. Will anybody or any parish help? Address **TRACY F. WALSH**, lay reader, Graniteville, S. C.

#### 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

*The Century Co.* New York.  
*The Fruits of Victory.* By Norman Angell.  
*George H. Doran Co.* New York.  
*The Proposal of Jesus.* By Rev. John A. Hutton, M.A., D.D., Minister of the Belhaven United Free Presbyterian Church, Glasgow. Price \$1.50 net.

*Houghton Mifflin Company.* 4 Park St., Boston, Mass.

*Sundays in College Chapels Since the War.* Sermons and Addresses by Francis Greenwood Peabody, Plummer Professor of Christian Morals (Emeritus) in Harvard University. Price \$1.75 net.

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

*Eton Fabrics.* By Cyril Allington, Head Master of Eton College, sometime Head Master of Shrewsbury School. Price \$1.25 net.  
*The Comfort of the Catholic Faith.* By Rev. Frank M. Clendenin, D.D., Author of *Idols by the Sea*, and Other Essays. Price \$1.50 net.

*Fleming H. Revell Company.* New York.

*The Future of the Churches.* Historic and Economic Facts. By Roger W. Babson. Price \$1.00 net.

*First Fruits in Korea.* A Story of Church Beginnings in the Far East. By Charles Allen Clark, D.D. (Missionary in that country since 1902). Illustrated. Price 1.75 net.

*University of Chicago Press.* Chicago, Ill.

*Introduction to the Science of Sociology.* By Robert E. Park and Ernest Burgess.

#### PAPER-COVERED BOOKS

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

*The Story of Creation.* By E. B. Trist (Mrs. Wm. C. Piercy). Illustrated in color.

## BULLETINS

*University of Virginia*. Charlottesville, Va.  
*University of Virginia Record, Extension Series*. Proceedings of the Rural Life Conference Called by His Excellency, Honorable Westmoreland Davis, Governor of Virginia, in the Hall of the House of Delegates, May 17th and 18th, 1921.

## PAMPHLETS

*Friends' Book Store*. 302 Arch St., Philadelphia, Pa.

*A Religion of Power*. By Rufus M. Jones.  
*Enthusiasm for Jesus*. By Max I. Reich.  
*The Reality of God's Presence*. By Wm. B. Harvey.

*From the Author*.

*The Disarmament Conference at Washington Will Be a Failure*. Only By the Abolition of Neutrality Can War Be Quickly and Forever Prevented. By Luigi Carnovale. Author of *Why Italy Entered Into the Great War*, etc.

*St. Andrew's School for Mountain Boys*. St. Andrews, Tenn.  
*Just Boys*.

## YEAR BOOK

*The Church of the Redeemer* (Episcopal).  
 Cairo, Ill.  
*Year Book and Directory*—September, 1920—September, 1921.

## CHRISTMAS PLAY

*From the Author*.

*The Nativity*. A Christmas Picture in One Scene. By B. W. R. Tayler, D.D., D.C.L., Schenectady, N. Y.

child who professed Churchmanship should be afforded the opportunity of giving for the work of God's Church. There was, Lord Selborne said, a reluctance to try new methods. Each parish should be asked for only one sum, which the diocese should apportion. There ought not to be two quotas, one for diocesan and the other for central finance. He appealed to the Assembly to require a greater sense of loyalty from the diocesan boards. It was his unhappy duty to move a resolution which told the poor sons of the Church seeking help to enter her priesthood that she cannot afford it.

Canon Hicks endeavored to dissipate the gloom by saying that, despite all appearances to the contrary, he believed the money for the training of the candidates could be found—he had collected in one week nearly £9,000 from friends he had interested in the cause.

The Archbishop of Canterbury said that no one supposed that Knutsford was to close its doors at once. But the Assembly could not resolve that Knutsford should be kept on whether there was money to do so or not. The Assembly had voted enthusiastically for a number of ventures without reckoning the cost. The blame should not be cast on the Board of Finance. What he waited for was constructive alternatives. All public institutions were in financial straits.

The debate was resumed on Thursday, with the Archbishop of York presiding, owing to the Archbishop of Canterbury's renewed indisposition. After a long discussion, Lord Selborne was induced to accept a proposal of Dr. Lang, on the understanding that liability would not be incurred for one more single civilian candidate in the meantime. The modified resolution, which was carried, reads as follows:

"That in view of the serious deficiency in the accounts of the Central Board of Finance, the Assembly directs it (a) for the present to limit expenditure on training to (1) Service candidates at Knutsford or elsewhere; and (2) such civilian candidates as have already been accepted; and (b) to consult with the Advisory Council of training for the ministry as to the possibilities of continuing in the future the training of civilian candidates, and to report to the Assembly at the spring session."

## ENGLISH CHURCH UNION

The meeting of the English Church Union, with reference to the Modernist Conference at Cambridge, took place on Wednesday evening at Sion College. Coinciding as it did with the meeting of the National Assembly, the gathering was more truly representative of the E. C. U. in its national aspect than would have been the case otherwise, and the hall was tightly packed in every part. In my last letter I gave the text of the two resolutions to be submitted to the meeting, and will therefore only briefly summarize Dr. Darwell Stone's address.

The Principal of Pusey House was warmly received by the huge audience. Having analysed the resolution which he rose to move, he stated that in his references to the Cambridge Conference he would be dealing with the Official Report, and not with any other report of the proceedings which had appeared in the public Press. What had struck him about the Conference was that it was not the presentation of one consistent view, but the putting forward at one Conference of a great many different views, some of which were consistent and some of which were not. Thus it was difficult to say anything in quite general terms of the opinions expressed. There were three matters which

## IMPERILS LIBERTY OF ENGLISH PRIESTS

### *Danger if Measure is Passed— Discussion on Lectionary— Failure of Central Fund.*

The Living Church News Bureau  
 London, November 27, 1921

THE Autumn Session of the National Assembly of the Church of England opened at Westminster, on Monday last, the Archbishop of Canterbury (apparently recovered from his recent indisposition) presiding. There was a very large attendance of the members of the three Houses comprising the Assembly—bishops, clergy, and laity.

The first important business was the motion by Lord Parmoor that the Parochial Church Councils (Further Powers) Measure, as reported with amendments by the committee appointed at the Summer Session, be considered for revision. Lord Parmoor explained the slight changes made by the committee in drafting. In the course of the discussion it was made apparent that some of the clergy were greatly concerned at the new power which the bishops, acting at the instigation of the Parochial Council, will have over their liberties. Lord Parmoor, on the other hand, was of the opinion that giving the parishioners some control over the selection of their pastor, and over his government of the parish, will bring joint action into parish life. Lord Parmoor's opinion seems to imply forgetfulness of the natural tendency of minorities that have been overruled to render a grudging and suspicious loyalty to the person or practices forced on them by the majority. Moreover, a Council, which has not found the patron of a living or the bishop compliant with its wishes, is not likely to work in harmony with a priest who may not be to their taste.

Eventually the Measure was approved by 290 votes against 157.

## DANGER IF MEASURE IS PASSED

Should the Measure be passed through Parliament, which is by no means certain, one result will be that a priest nominated to a benefice may be refused institution by the bishop without any reason being assigned, unless it be on grounds affecting his moral character. This is bound to inflict hardship, since a priest who has been refused institution would certainly become an object of speculation, if not of suspicion. At

least one bishop, in the course of the debate, admitted that he, personally, would shrink from the responsibility involved.

It must not be overlooked, again, that the result of this development will surely add one more factor to the many which tend to impede the flow of young men into the Church's ministry. In addition to the serious matter of being unable to obtain a "living wage," they will not unreasonably shrink from being the creatures of their congregations. The comparative independence of the parish priest has hitherto been one of the principal merits of the English parochial system.

## DISCUSSION ON LECTIONARY

On Wednesday discussion began on the Revision of the Lectionary. Sir Edward Clarke's proposal that Lessons from Holy Scripture be substituted for those taken from the Apocrypha was defeated, as was expected. At the same time, one could not avoid the feeling that some among the majority were uneasily conscious that Modernist Churchmen extol the Apocrypha only because they believe all the Old Testament to be apocryphal.

The question raised at the first adventure of the Assembly in the domain of Liturgies was finally postponed, after a reassuring statement by the Archbishop. In the end, the point seemed to have been grasped by the majority of those present that the Houses of Bishops and of Clergy cannot give synodical sanction to measures, unless they have been convoked, and are sitting, synodically.

## FAILURE OF CENTRAL FUND

The failure of the Central Fund, from which so much had been expected, led to an agitated debate—much lamentation and woe prevailing. Lord Selborne moved, with a sense of shame (as he put it), the closing of the Knutsford Test School "as soon as may be consistent with the equitable treatment of all who are concerned"; meanwhile, expenditure upon training would have to be limited to service candidates at Knutsford or elsewhere, and to such civilian candidates as have already been accepted. The Board could have raised funds had they been free to go behind the Diocesan Boards of Finance. The dioceses had sent up but a fraction of their assessment. The figures were eloquent and painful. Some dioceses had frankly ignored the decision of the National Assembly. Every man, woman and

came into strong conflict with what he believed to be the essential parts of the Christian Faith. The first was in regard to the nature of Almighty God, for in some of the papers it was assumed that no essential difference existed between God and man. The second was in regard to the Incarnation, for there were some statements which he could not conceive as having been written by anyone who believed that Jesus Christ in His Divine Nature existed before His human birth; and there were others which could not have been written by anyone who believed that Jesus Christ was God in the true and proper sense of the word God. Thirdly, from the foregoing statement, it followed that the doctrine of the Holy Trinity disappeared. With reference to the first of these three, Catholics did not only admit, but most strongly asserted that degree of kinship between God and man which is implied in the Scripture phrase that man is made in the image of God, and that this image of God, though stained and perverted by subsequent sin, has not altogether been lost, it being part of the destiny of our lives to receive from God by participation in the Divine, through the human nature of our Lord. The nature of God was one thing, and the nature of man another; and the confusion which denied the real distinction between the two natures was neither Christian nor Jewish; it was contrary both to the Old Testament and the New.

With regard to the Incarnation, Catholic tradition asserted most strongly the real and complete humanity of our Lord; to that historical Christianity was pledged, from the Councils of the early Church, through the theology of the Middle Ages to the great later divines. The Church had also asserted most strongly the pre-existent, real, and essential Deity of Him Who in His own Person united the natures of God and man. To call Jesus Divine only in the sense in which the higher developed of human natures were called divine, was to use a word not only in an inadequate sense, but a false.

With regard to the doctrine of the Holy Trinity, it would be obvious that what had been maintained concerning our Lord preserved that doctrine, but it would be well to consider the bearing of these truths upon practical religion, in our worship of the Father and the Holy Trinity, of our Lord in the Holy Eucharist. It was only as we held the Catholic doctrine that we were able to worship in fullness and entered into union with the communicated life of God.

In conclusion, Dr. Darwell Stone said that, bearing in mind the opinions put forward at Cambridge, it was only to be expected that some of the speakers should suggest the abandonment of the ancient creeds of the historic Church, and favour the substitution of new and quite inadequate creeds which would assert a part only of Christian truth, or were a series of moral maxims; but there was a great contrast between such proposals and the older creeds. What marked the ancient creeds was restraint; they only said what was necessary for the preservation of vital truths. Today there was a need quite as great as in the fourth century of a clear and peremptory assertion of the true nature of God and the Deity of Christ.

#### EVANGELISTIC COMMITTEE

A preliminary meeting of the newly-formed Evangelistic Committee of the Anglo-Catholic Congress (reference to which was made in my last letter), was held at Oxford on November 11th. The resolutions passed at that meeting give valuable suggestions for the organization of the work contemplated, and set forth the general aims

and methods which commend themselves to the committee. They are, briefly, as follows:

1. The Evangelistic Committee suggests to the Diocesan Associations of the Federation of Catholic Priests that the first step in promoting the Evangelistic Movement, accepted by the Priests' Convention at Oxford, is that representatives of the Federation should get into communication with other priests in the diocese, or district, who are in sympathy with the aims of the Anglo-Catholic Congress and Convention, and that a joint meeting should be called to form a Committee to make local arrangements. To such a meeting the Evangelistic Committee would be glad to send a speaker to explain the aims and methods which commend themselves to the Committee.
2. The aims of the Movement are the development amongst priests of increased devotion to our Lord, of deeper personal spiritual life, and of a greater love of souls. The methods adopted will vary locally, and must be determined by local conditions, but the Committee suggests: (a) Retreats, for the increase of personal devotion; (b) Courses of Instruction, for practical efficiency; (c) Conferences, for discussion of methods, needs, difficulties, etc.
3. The Committee hopes to arrange at once central retreats, for priests desiring to help in taking retreats, to be held early

next year in London, Oxford, Birmingham, and Mirfield; and a course of instruction in the giving of retreats, after Easter.

Care is being taken that the principle of the fourth resolution of the Priests' Convention should be carried into effect: "That in the development of this missionary enterprise all priests who teach and practise the essentials of Catholicism should be invited to take part." In the formation of local committees the same principle will be followed.

#### BISHOP ELECTED IN WALES

The episcopal electors of the Church of Wales exercised their power of selecting a Bishop for the first time last week. The meeting was held at St. Woolos Church, Newport, and resulted, as was generally anticipated, in the choice of the Ven. C. A. H. Green, Archdeacon of Monmouth, as the first Bishop of the newly-created diocese of Monmouth.

Dr. Green was educated at Charterhouse and Keble College, Oxford. He was ordained by the Bishop of Llandaff in 1888, and licensed to the curacy of Aberdare, of which, five years later, he became vicar. In 1914, he was appointed Canon of Llandaff and Archdeacon of Monmouth. The Bishop-designate is held in very high esteem by all the Welsh clergy, and the appointment has been received with general satisfaction.

GEORGE PARSONS.

## BISHOP WILLIAMS IN TORONTO

### Addresses Anglican Club—Toronto Woman's Auxiliary—Consecration of Bishop.

The Living Church News Bureau,  
Toronto, December 3, 1921

**T**HAT we need above all else in these days of reconstruction is to build a civilization on the only foundation that can endure, and this foundation is the Christian Religion," said the Rt. Rev. C. D. Williams, Bishop of Michigan, in the course of a stirring address which he delivered to over 200 men at the inaugural dinner of the Anglican Club of the Diocese of Toronto.

It was the deep-rooted conviction of his heart, the Bishop said, that the preservation of the peace of the world depended on the maintaining of the unity of the two great English-speaking peoples of the world—Britain and America. There were a few in America, he said, who took a special delight in twisting the lion's tail, but they were more loud than many. The great heart and mind of the American people were with the British.

Bishop Williams was welcomed by the Bishop of Toronto, who also in a brief address wished the club God-speed.

#### TORONTO WOMAN'S AUXILIARY

In addition to contributions to all other funds reported at the meeting of the board of the Women's Auxiliary of the Diocese of Toronto, held in the parish of St. Mary the Virgin, the sum of \$958 was given by the Extra-Cent-a-Day Fund, from which the board gets what may be called its spending money. This was divided as follows: \$200 for a missionary's house at Moose Lake, Sask.; \$200 for furnishings for a missionary's house at Fort McPherson; \$200 for the church to be built on Glebe Manor, Toronto; and the rest to heating apparatus for the hospitals at Lytton and Shulus.

Dorcas work included forty-five bales sent from various places, the gift of a knitting machine to Mrs. Hamilton, Japan, and a frontal for the altar of the little church at the Fort Norman oil fields.

Of great interest was the formal presentation, by Miss Cartwright, the president, and Dean of St. Hilda's, and by her sister Miss Winnifred Cartwright, of their summer cottage at Huntsville, on the Muskoka Lakes. The gift is made in memory of their parents, and will be used as a rest home for missionaries and other Church workers. Mrs. W. D. Reeve, Mrs. Willoughby Cummings, and Mrs. W. E. Bigwood were named as trustees.

#### CONSECRATION OF THE BISHOP OF KEEWATIN

Archdeacon Dewdney is to be consecrated Bishop of Keewatin, in St. Alban's Pro-Cathedral, Kenora, on the third Sunday in Advent, December 11th.

#### PORTRAIT OF DR. MACKLEM FOR CONVOCATION HALL

At a meeting of the corporation of Trinity College, a resolution of deep appreciation of the twenty-one years' work of the Rev. Dr. Macklem as Provost of Trinity College, was passed unanimously. It was also ordered that a portrait of the Rev. Dr. Macklem shall be painted at the expense of the college and placed in Convocation Hall, also that the necessary steps be taken so that Rev. Dr. Macklem may become a life member of the corporation.

#### CHAIR ON CHURCH MUSIC FOR TRINITY

A letter was read from Mr. Coulson Tregarthen, of Queenstown, South Africa, at the last meeting of the corporation of Trinity College, Toronto, offering the means whereby a chair in Church Music might be established. Mr. Tregarthen is a graduate of Trinity College, and the offer of this splendid gift to his *alma mater* was cordially accepted, and a resolution of appreciation directed to be sent him.

SACRED PLAYS IN MONTREAL

The first of the four sacred plays on the Life and Times of Christ to be given by the Montreal Anglican Dramatic Societies, and written by the Rev. H. R. Stevenson, rector of St. Philip's Church, Montreal, West, was produced Friday night, November 18th, at the Church of the Ascension Hall. Its title was *The Servant of the Wise Man*. The play was reverently conceived, and shows careful thought in attention to historical and traditional details. The players deserve great commendation. They seemed to respond well to the splendid training of Mr. W. A. Tremayne. For most of them it was their first attempt at the Sacred Drama and they entered very thoroughly into the devotional spirit. The scenic effects designed and executed by Mr. H. Hutchins, were entirely adequate, and will be used throughout the series. During the winter three other plays will be produced, all from Mr. Stevenson's pen; *The Daughter of Gamaliel*, in January; *The Way of the Cross*, in Lent; *The Resurrection*, after Easter. In these Christ will be depicted, though, of course, He Himself is not represented on the stage, as the Teacher, the Saviour, and the Resurrection.

MISCELLANEOUS ITEMS OF CHURCH NEWS

Professor Cosgrave, of Trinity, gave an admirable address at the meeting of the rural deanery of Toronto on Recent Developments of Religious Thought in Great Britain.

An interesting wedding in Halifax last week was that of Miss Margaret Llwyd,

daughter of Dean and Mrs. Llwyd, of All Saints' Cathedral, to Mr. Sydney Marwend, of Montreal.

On the Sunday following Armistice day—a most fitting occasion—two memorial windows were unveiled and dedicated in All Saints' Church, Toronto, to the memory of the late Samuel Trees, Esq., who died January 19, 1918, and his son Lieutenant C. F. Trees, who was killed in action at Bourlon Wood, near Cambrai, on September 29th, 1918. Handsome oak reading desks, choir seats, and clergy stalls were also dedicated to the memory of Mr. Trees. All of these additions were gifts of the family of the late Mr. Trees, who was one of the earliest members and most generous supporters of the Church and parish.

Rev. A. H. More, rector of St. John's P. Q., and chaplain of the garrison, dedicated, on November 23rd, a memorial clock and tablet, which have been erected at the barracks in that town to the memory of those of the Royal Canadian Dragoons who lost their lives in the war. The memorials were unveiled by Major-General MacBrien, C.B., C.M.G., D.S.O. chief of the General Staff of the Canadian permanent forces.

His Excellency, Baron Byng, the Governor-General, his Lordship, the Bishop of Ottawa, and his Worship, the Mayor of Ottawa, with appropriate ceremonial, opened the new Memorial Hall of St. Matthias', Ottawa, in memory of the thirteen men of the parish who fell in the Great War. On the memorial window are their names.

C. W. VERNON.

year there will very likely be evening services in most churches, and this will be a good time to hold the Mystery Play this year, which ordinarily is held on the Sunday evening after Christmas. So that the youngest children can come it would better be held as early as 5 or 6 o'clock. If the Christmas Tree is not held on Christmas Eve it will be held some time during the Octave, on an afternoon for the Kindergarten and Primary grades, and in the evening for the Junior and Senior grades, inviting the adults of the parish to come also. It is a good time for a Christmas play, music, dancing, etc., a real family gathering of the parish."

CHRISTMAS PAGEANT

More than one hundred persons will take part in the Christmas pageant, *The Star that Shone*, and the miracle play, *The Traveling Man*, to be presented by the Dramatic Institute for Church Workers, under the auspices of the Boston Community Service, at Union Hall, 48 Boylston street, Monday night, Dec. 12th.

The Sanctuary Choir, of sixty boys, from St. James' Church, is to sing the incidental music and the Christmas carols, while the choir of St. John's Church, of Roxbury, will have an important part.

A CATHEDRAL PRAYER

A striking device for bringing home to the public the moral issues involved in the Disarmament Conference has been adopted by the Cathedral Church of St. Paul. A prayer for the success of the conference has been printed on a large placard and placed on the Cathedral bulletin board on Tremont St., in the heart of the shopping district. The prayer is as follows:

"O God of all the nations of the earth, guide, we beseech Thee, with Thine own wisdom the deliberations of the conference assembled at Washington to take thought for the peace of Thy world. Grant to the representatives of the nations the spirit of sincerity and of brotherhood that they may have faith in one another and in the power of Thy righteous word. Grant to all those who take part in the conference that they may be true to their high task. Help them to feel their responsibility to Thee and to their fellow men in this great undertaking. On all the people represented pour the abundance of Thy grace, that ungenerous judgments, presumptuous claims, promptings of self-assertion may be silenced, and the desire to remove suspicions and misunderstandings have free course. Let justice, mercy, and peace prevail among the nations, that Thy name may be glorified and Thy Kingdom established in all the earth. Hear us, O Lord, of Thy great goodness for the sake of Him who is the Prince of Peace, our Lord and Saviour, Jesus Christ. Amen."

VARIOUS ITEMS

Bishop Lawrence has been quite ill this fall, but is now much better.

In the *Advent Calendar* I wrote the ordinary public engagements of the rector this week. Dr. van Allen wrote: "Tonight I am preaching in Christ Church, Andover, to a congregation largely composed of the boys and girls at school there. Tomorrow night I am host to the Clerical Club, at its monthly dinner, in the University Club. Friday, Tea-Party day, I speak to the Massachusetts Daughters of the Revolution, at lunch, on Direct Action. Friday afternoon, at 112 High Street, Brookline, I am to talk about Britain Today, for the benefit of Queen Mary's Maternity Home, Hampstead, London. My Friday evening lecture will be on What Lies Behind the Russian Veil.

TIMELY EDITORIAL FROM BOSTON

Advice for Christmas—Christmas Pageant—Cathedral Prayer.

The Living Church News Bureau }  
Boston, December 12, 1921 }

THE Religious Significance of Christmas, is the subject of a most illuminating and timely editorial written in the current issue of our diocesan monthly, the *Church Militant*. No one in Massachusetts from both a theoretical as well as a practical viewpoint is better able to interpret the meaning and suggest the most appropriate way for the observance of Christmas than the author of this article, the Rev. F. W. Fitts, rector of St. John's Church, Roxbury, who said in part:

"When Christmas Eve comes there are various ways to follow. When it gets dark we will light up our candles and place them at our windows. In the country, about 6 P.M. is a good hour for a Christmas Eve service in church—Festal Evensong and Procession, a Christmas Carol Service and Christmas Tree, or a Mystery Play. Among people of some leisure and means this can also be the plan in towns and cities, and afterward both in the country and in towns and cities, there will very likely be community caroling, etc. For working people Christmas Eve is a busy time. In such parishes the Midnight Mass has been found most convenient and has tended to increase the number of Christmas Communions. It can begin as early as 11 p.m., with a Solemn Procession, then the proanaphora or ante-communion as it is sometimes called, with a five-minute address. This will take up to 11:45 p.m. when the Prayer for the Church will have been said, and the service may then proceed as far as possible till 5 minutes to 12 o'clock and probably through

the Prayer of Humble Access, and the *Benedictus qui venit*, "Blessed is He who cometh in the name of the Lord." (Always most impressive, is never more so than in the Christmas Eucharist.) Here it is well to keep a silence of a few minutes, and just at midnight, if there is a crib in view of the congregation, to remove the curtain or screen which has hidden it, and turn on the electric light which illuminates it, also if there is a Christmas Star above the entrance to the chancel, to turn on the electric light in it—this all is done in a second—and then the Prayer of Consecration in the first moments of Christmas, and the service proceeds as usual, to be finished probably not later than 12:30 A.M. There should be an early Communion again in the morning not later than 8 o'clock for any who cannot come at midnight, and another at 9:30 o'clock, or later, which the children can attend, and at which carols will be interspersed with the usual hymns.

"When it is thought wise not to have the Midnight Mass there should be a very early Communion, not later than 6 A.M., and possibly another at 7 or 8, besides the later Solemn Eucharist. An ancient rule held that every priest should celebrate the Holy Mysteries three times on Christmas Day. Christmas will surely seem more like Christmas if the children receive some little remembrance at church on Christmas Day, be it ever so simple, an orange, an apple, or a bag of candy. This can be given as they pass out of church.

"The remainder of the day is surely for home, or visiting at grandparents', uncle's, aunt's, or cousins' house, and at some hour going to carry gifts and Christmas cheer to the sick and needy if it has not been done on Christmas Eve.

"As Christmas Day falls on Sunday this

To Arthur M. Phelps, organist and choir-master of St. Paul's Cathedral, Mr. W. Chauncey Langdon and Rev. Marcus H. Carroll have inscribed their missionary professional hymn, *The Conquest of the World*.

The Rev. George L. Paine has returned to the diocese to become associate rector of

Christ Church, Cambridge, and to work among the Churchmen of Harvard University. Mr. Paine is well known to the clergy and laity of Massachusetts, though he has been away from the diocese for the last seven years.

RALPH W. HARPER.

## NEW YORK WOMEN TO "MAKE GOOD"

### Large Meeting—Entente—Castle School.

New York Office of The Living Church  
11 West 45th Street  
December 10, 1921

A SPLENDID exhibit of the Church's reserve power." Such was Bishop Manning's summing up of the Advent meeting of the diocesan Women's Auxiliary.

The measure of that power was realized not only by the size of the gathering that filled the Cathedral on Tuesday morning, December 6th, to listen to a charge from the Bishop and to participate in a Corporate Communion, but by the sense of reality and serious purpose that pervaded the equally large afternoon meeting held in Synod Hall. A thousand women, from every parish in the diocese, spent the whole day in prayer, praise, and purposeful attention to the work of the Church as it is expressed in her missionary plans and programme. With such a power of devotion behind the Bishop's leadership there is no doubt as to New York's intention to more than fill up its quota for the Nation-wide Campaign and to back up every programme of advance.

The day began with a celebration of the Holy Communion in the Cathedral, at 10:30 a.m. Bishop Manning was celebrant and preacher. He was assisted by Deac Robbins and Canon Nelson and Nash. Promptly at 2 o'clock, Bishop Manning opened the afternoon meeting. After a word of cordial greeting, the Bishop introduced his two suffragans, Bishops Lloyd and Shipman, who responded briefly with words of counsel and encouragement.

Addresses were made by Bishop Colmore, of Porto Rico; Deaconess Scott, principal of St. Anna's School, Wuchang, China; the Rev. Carroll M. Davis, the newly elected secretary for Domestic Missions, and the Rev. C. S. Reinsider, president of St. Paul's University, Tokyo, Japan. Each speaker gave striking and illustrative evidence of the pressing needs of the fields they were intently cultivating: Bishop Colmore, concerning the Americanization of his island diocese; Deaconess Scott, concerning the evangelistic needs of China's vast and untouched millions; and Dr. Reinsider, as to the strategic position of Japan as the leader of the nations of the Orient. The latter made a special plea for a gift of \$5,000 to enable the Rev. Yoshimichi Suglora, of the "True Light" mission in the Slams of Tokyo, to realize his ambition of twelve years to build a suitable church for his evangelistic work among the large criminal class who dwell and operate there. The Rev. Carroll M. Davis said that the division of the Church's work into "domestic" and "foreign" was only for administrative purposes, and that the Church had only one "mission," viz. to spread the Gospel throughout the world. Mrs. Robert W. B. Milode, president of the Auxiliary, spoke a last word as to the need for a deeper consecration.

That the Auxiliary will achieve its de-

sired purpose no one can doubt who sensed the deep earnestness of the meeting. There was no oratory and next to no applause. But there was a quiet determination to see things through. What women desire ardently they eventually realize, as witness their half-century fight for political equality which, if not universally approved, is an accomplished fact. The New York Auxiliary has determined to "set the pace" for the Church in the nation and it will do it. Make no mistake about that!

The annual meeting of the Auxiliary will be held at Synod Hall on Tuesday, January 3.

At the Church Club, 53 East 56th Street, beginning Wednesday, January 4th, at 10:30 a.m., there will be held a series of six weekly normal study classes which will discuss the new text-book on Christian social service prepared by the Rev. E. K. Gilbert and the Rev. C. N. Lathrop, entitled *The Social Opportunity of the Churchman*. Parishes are being urged to form similar classes for its study during Lent.

#### THE ANGLO-AMERICAN ENTEENTE

The English-speaking Union gave a dinner in honor of the Rt. Hon. Arthur J. Balfour, president of the English branch and head of the British delegation to the Washington conference, on Tuesday evening, Dec. 6th, at the Waldorf-Astoria. Bishop Manning offered the invocation, which contained a special petition for "the strengthening of the bonds between Great Britain and America, upon which the hope of the world depends." Mr. John W. Davis, former ambassador to Great Britain, presided.

Mr. Balfour made an earnest and very moving address in which he claimed that the English-speaking peoples were "the light-bearers for the rest of the civilized world" and admitted in fair, downright fashion that in this work "America has taken the lead," and that Great Britain was proud to follow it. He added that Secretary Hughes' opening speech at the Washington conference was "one of the most remarkable utterances which has ever been made by any statesman under any circumstances."

It might fairly be added that England and America are the two great nations which gave the Bible to the world in its myriad tongues and the only nations whose missionary enterprises cover the earth.

#### CASTLE SCHOOL.

The Rev. Dr. Lyman F. Powell, educational expert of New York, has just completed the selection of a Board of Advisers for the Castle School at Jarrytown, of whose Board of Trustees he is the chairman. The list is an imposing one, both in size and personnel. It includes such men as Vice-president Coolidge, Secretary Hoover, Colonel Roosevelt, Senator McKeitar, of Tennessee, Representative Fess, of Ohio, F. W. Ayer, George Gordon Battle, the Rev. Dr. S. Parkes Cauman, Mrs. Carrie Chapman Catt, Herbert H. Houston, and George E. Roberts. Among the trustees are Ben-ador, Bulburt and President Woolley.

Miss Mason remains as principal of the school which she founded twenty-six years ago. The Castle foundation is amply endowed, chiefly through Miss Mason's generosity. Its physical property is valued at \$250,000, and it has an initial endowment of \$250,000, given to it by Miss Mason. To this is added the large life-insurance policies carried by her which will be available after her death. Some southern property will also come to the school and will be used for the purpose of establishing a pension fund and for scholarships to provide for the special education of girls in every state in the Union who show promise of social service leadership.

The aim of the Castle School is to prepare young women to become "model citizens with a social mind" and educated in politics, history, civics, philanthropy, economics, sociology, and Christian ethics. Laboratory work will be furnished by visits to nearby cities and communities and a study of their institutions and problems. Miss Mason's idea is to found an institution and make permanent a foundation for women which will prepare its students for all the new social and civic relationships before them through the doors of opportunity now opening to them in this new era. Instead of making a financial drive, the school is offering some of its net per cent cumulative stock as an investment.

While the Castle School is not strictly a Church school, yet it aims to bring a strong religious influence to bear upon the work of all its various departments.

#### CITY MISSION WORK

Bishop Shipman's second confirmation service on Sunday, December 4th, was in the Chapel of the Messiah belonging to the City Mission Society at 206 East 55th Street. When the vicar, the Rev. M. Norman Wilson, took up this work five years ago, the chapel was changed from a parish for white people to one for the colored, there were twenty-four at his first service. There are now over 400 communicants, and a flourishing parish work and community centre. Twenty-one were confirmed, the Rev. L. Ernest Sunderland, superintendent of the City Mission Society, assisting in the service.

The N. Y. P. E. City Mission Society has begun work for the Chinese in Chinatown, at its very doors, and has secured a room at 123 Worth St., corner of Mulberry, for a night class and services. The work has been put in the hands of the Rev. Thomas J. Williams, recently come to the staff of the society, who is the only Anglo-Saxon priest of our communion in this country who speaks the Cantonese dialect, and who was very successful in mission work in San Francisco for five years in co-operation with a Chinese priest. This is a great opportunity for service on the part of young men who can assist Mr. Williams as teachers, and a splendid chance for foreign mission work at home.

On Thursday afternoon December 6th, Bishop Manning dedicated St. Cyprian's parishhouse of the City Mission Society, at 175 West 3rd Street. This splendid work has been going on quietly for sixteen years under the vicar, the Rev. John W. Johnson, making a deep impression on what was one of the city's worst neighborhoods.

The society has added Miss Celeste McMillon to its staff as religious education director at its Italian mission of San Salvatore, in Broome Street. There are 3,000 children in the immediate neighborhood, and the life of the parish is absolutely dependent on the coming generation. The Sunday school has practically doubled in the past year.

**BRIEFER MENTION**

The New York City Mission is about to celebrate its 90th Anniversary. A history of its many years of useful work is being prepared under the direction of the Rev. Dr. Van De Water and Mr. Lowe.

The ceremony of induction of the rector of the parish of Trinity Church will take place at two o'clock in the afternoon of St. Thomas' day (Wednesday, Dec. 21st) next. This is not the service of institution, which will take place later, but an old ceremony of the times of the Royal Charter, and only

observed in this parish. It precedes institution.

The Most Rev. Meletios, Archbishop of Athens, for some time an exiled resident in New York, has been elected to the Patriarchate of Constantinople, according to word received here today (Dec. 9th). The election was held on Thursday, Dec. 8th. No details are as yet available, but will be supplied later. Bishop Manning will preach his last sermon as titular rector of Trinity parish on Sunday morning, Dec. 18th.

FREDERIC B. HODGINS.

life work in the Church, and had been accepted by the rector of the parish, the Rev. G. H. Toop, D.D. The four candidates are Arthur F. Keplinger, Francis Downs, Mervin L. Wanner, and Miss Irene S. Williamson.

The Rev. W. O. Roome, Jr., present minister-in-charge, is continuing the effort to secure the desired number.

**CALL TO WASHINGTON**

The Rev. Robert Johnston, D.D., rector of the Church of the Saviour, has received a call to the rectorship of St. John's Church, Washington, D. C. This is the church of which the Rev. Alexander Mackay-Smith was rector when he was elected Bishop Co-adjutor of Pennsylvania.

G. F. S.

A Probationers' Class of the Girls' Friendly Society was organized on the evening of December 14th in St. Andrew's Chapel, McKinley. This chapel is under the care of the Church of our Saviour, Jenkintown, of which the Rev. John M. Groton is rector.

**CLERICAL BROTHERHOOD**

On Monday, December 12th, the Rev. Frederick A. Warden, of Moorestown, N. J., will address the Clerical Brotherhood at its weekly meeting in the Church House, taking as his subject Common Sense in Christian Ceremonial.

**NATION-WIDE CAMPAIGN**

A severe snowstorm, lasting virtually all day, visited the city last Sunday, the day set for the annual Nation-wide Campaign Canvass. "Visiting" was made anything but pleasant, though in many parishes the volunteers reported for duty, and carried out the programme as arranged. In one parish eighty per cent of the volunteers carried on the work with much enthusiasm.

The diocese, through the executive council, is requesting an increase of fifteen per cent in the pledges for the Church's mission.

FREDERICK E. SEYMOUR.

**NEW PHILADELPHIA RECTORS**

**Instituted on Same Day—Brotherhood Notes—90th Anniversary.**

The Living Church News Bureau Philadelphia, December 10, 1921

ON Sunday morning, December 4th, Bishop Rhinelander instituted the Rev. Benjamin Newcomer Bird as rector of St. Asaph's Church, Bala. Mr. Bird, who has been rector of the Church of the Messiah, Gwynedd, for several years, succeeds the Rev. Harrison B. Wright.

At the same time, Bishop Garland instituted the Rev. Andrew Huston Haughey, as rector of St. Mary's Church, Ardmore. Mr. Haughey has been for some years assistant at St. Mary's, and upon the recent death of the former rector, the Rev. George Pomeroy Allen, D.D., was elected as his successor.

**BROTHERHOOD NOTES**

The annual meeting of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, was held on Saturday afternoon and evening, Dec. 3rd, in St. Philip's Church, West Philadelphia. Election of officers, and business meeting followed Evening Prayer at which the rector made an address. The evening session was addressed by the Rev. John K. Shryock, missionary in Anking, China, now home on furlough, and by the Rev. John L. Zacker, priest-in-charge of the Church Mission to the Jews, who made a stirring appeal for a better understanding of the Hebrews on the part of Gentile Christians. Mr. Zacker stated that there was no more important or promising field of missionary effort than work amongst the Jews, who are beginning to realize that their only hope is in the acknowledgment of the Messiah—though they are deterred oftentimes by the attitude of Gentiles who call themselves His followers. Mr. Zacker has organized a Hebrew-Christian Synagogue in Philadelphia, at which regular services are held.

**NINETIETH ANNIVERSARY**

St. David's Church, Manayunk, celebrated its ninetieth anniversary last Sunday. On the previous evening, a "social evening" was enjoyed by the parishioners, to whom the Rev. Floyd W. Tomkins, D.D., made an address. The Men's Chorus of Mt. Zion Methodist Episcopal Church, Manayunk, rendered a musical programme.

The special anniversary services were held on Sunday, when the rector, the Rev. Francis Blackman Barnett, delivered historical addresses: in the morning on The Glory of the Past, and at the night service on The Vision of the Future.

St. David's parish was founded by the Rev. Robert Davis, of Reading, Pa., when Manayunk was a village having no connection with, and remotely situated from, Phil-

adelphia. Mr. Davis found nearly 300 persons in the community who had been reared in the Church, and in 1832 the cornerstone of St. David's was laid, the name being given, it is believed, because a number of the vestrymen came from a parish of that name in England.

Three churches in the vicinity, now flourishing parishes, were at one time mission chapels of St. David's, Manayunk, St. Alban's, Roxborough; St. Stephen's, Wissahickon, and St. Timothy's, Roxborough.

Two days before Christmas, 1879, St. David's was entirely destroyed by fire. The vestry at once started to build a new church, and exactly two years and three days after the fire, the new church, the present building, was ready for use, and free from debt. St. David's is one of the largest churches in the city, seating more than 1,000 persons, and being built on a hill, overtops the houses which nestle at its base, like an English Cathedral.

**CANDIDATES FOR THE MINISTRY**

When the Rev. Phillips E. Osgood, now rector of St. Mark's, Minneapolis, was vicar of the chapel of the Mediator, Philadelphia, he made a special appeal for five candidates for the ministry in five years. Before he left, announcement was made that four of the five had offered themselves for

**PROGRESS AT TRINITY, CHICAGO**

**New Buildings—Birthday Party—Bishop Rowe.**

The Living Church News Bureau Chicago, December 5, 1921

OLD Trinity, at 26th St., and Michigan Ave. (Rev. F. C. Grant, rector), with its new and well equipped buildings, is ministering to a large clientele. With the passing of Grace Church to the North Side, Trinity Church will have a large field to serve on the south eastern section of the city, being the only congregation between the loop and St. Mark's Church, at 43rd and Drexel Blvd. The parish is well organized to meet the needs of the vicinity. The Girls' Friendly Society has a very active branch, meeting weekly with a programme which includes a study class, a sewing class for charity, a literary evening, and a social evening. There is an active branch of the Gamma Kappa Delta, the popular young people's society of the Church, a newly organized athletic club, and a Boy Scout school with a class in aviation.

**BIRTHDAY PARTY FOR BISHOP SHERWOOD**

The Bishop of Springfield came to St. Mark's Church, Evanston, on Monday afternoon, and told the story of the need of the

chapel at the University of Illinois to a meeting of the Woman's guild. The next day was the Bishop's birthday, and he was given a party in the evening, at St. Mark's parish house, and a birthday gift of \$500 from the guild for the chapel fund. The Rev. Robert Holmes has recently returned from England, where he has been serving in the Diocese of Lichfield, and is being warmly welcomed back to the Diocese of Chicago. For thirty years he was choirmaster and organist at St. Mark's Church, and was made deacon there, and later, he was ordained priest in England. For the present Mr. Holmes is living in Evanston, and is taking supply work.

**BISHOP ROWE TO VISIT CHICAGO**

Bishop Rowe is to visit Chicago next week and has many appointments here. He is to preach at St. Luke's Church, Evanston, on the afternoon of Sunday, December 11th. In a letter of introduction of the Bishop Dr. Stewart says:

"In 1895, when a bishop was wanted for Alaska, the Church decided that Peter Rowe was the man. Of all the men who landed in June in the year of the gold rush to the gold fields, the Bishop was, in a sense, the only real Alaskan, for he alone intended to make his home in that country. For twenty-five years he has been

"mushing" over the trail with his dogs, visiting trader's camp and Eskimo village, and Indian village, preaching the gospel. The Governor of Alaska speaks of him as the "Foremost citizen of the Territory". Hospitals and schools have followed in his trail. Away up at Point Hope, in the Arctic Ocean, shut off from the rest of the world, a whole village of Eskimos sing and say the service of the Church in their own language, and exemplify in their lives the new power that has taken hold of them".

#### THE ADVENT COMMUNION

There were blessed results of the efforts made by the members of the Brotherhood to have the men and boys of the Church in this diocese attend the early celebration on the first Sunday in Advent. The best results for a large parish seem to have been attained at Grace Church, Oak Park, where 400 cards were sent out, and every man in the parish was seen or telephoned to by the older boys of the junior chapter. The rector, the Rev. F. R. Godolphin, reports that 173 men turned out at 7:30 a. m., and that an unusual number were present at 11 o'clock. At St. Mark's Church, Glen Ellyn, thirty-five people were present at the early service, or about one-third of the total number of communicants on the list.

#### CHANGES

The Rev. E. J. Randall was ordained deacon and priest by Bishop Mac Laren in the year 1896. He went immediately to St. Barnabas' mission on Washington Blvd., and has remained there ever since. St. Barnabas' has become under him one of the foremost parishes of the diocese, and a beautiful new church has been built. To celebrate the twenty-fifth anniversary of his ordination, Mr. Randall took a three month's trip to Alaska, and visited many of the stations there with Bishop Rowe. Now the Church in this diocese, recognizing Mr. Randall's splendid service and his ability and love of missionary work, has chosen him to be secretary for the Bishop and Council, in place of the Rev. E. H. Merriman who left November 1st. Mr. Randall sent his resignation on November 23rd. He enters on his new work January first. It is understood that he will spend much of his time in the field, giving particular attention to the missions.

#### THE WOMAN'S AUXILIARY

Nearly 150 attended the meeting of the Woman's Auxiliary held at Washington hall. Mr. T. W. Robinson of Evanston spoke for the Church Federation Protectorate, Mr. W. F. Reynolds on the Unemployment Situation. Mrs. George L. Pollock presented the plans for parish work. Free employment bureaus are to be opened in every ward, and Mr. Reynolds made a special plea for every one to find as much work as possible for men and women to do, and to notify these agencies. Mrs. Robinson asked that every woman carry back to her rector and parish the tale of the need of support of the Church Federation Protectorate. This organization works with the Travellers' Aid. Mrs. Robinson aptly said, "It is time we recognized the condition, and no longer made it necessary for other Churches to care for our young women".

Mrs. Alfred A. Gilman, wife of the president of Boone University, Wuchang, China, gave a message from the librarian of the college. It was necessary, she said, to ask for a book from every Churchman; not necessarily a new book, but a good book, which should be sent by parcel post, and insured, care of Miss Mary Elizabeth Wood, Boone University, Wuchang.

#### NOTES

A delightful reception and silver tea was given on November 29th, by Mrs. Charles P. Anderson and the staff of Chase House at this new social service center of the Church. Nearly one hundred dollars was contributed to the equipment of the new day nursery.

The Rev. John R. Pickells, after five most successful years of work at St. Edmund's Church, Chicago, has resigned, and accepted a call to Grace Church, Freeport, Ill., where he goes the middle of January.

The Rev. L. C. Ferguson, for three years rector of Grace Church, Hinsdale, has resigned and has accepted a call to St. Simon's Church, Chicago. H. P. GWYN.

#### CUBA

ON NOVEMBER 13th, Bishop Hulse made a visitation to the mission of All Saints, Guantanamo, in the eastern part of the Island of Cuba. The church building is fairly large, but it was unable to accommodate half of the Jamaicans who had assembled for this service.

This work is temporarily under the charge of the Rev. S. B. Harris, a deacon in the



CHURCH SCHOOL AT  
GUANTANAMO, CUBA

Church and also a physician; the Ven. William Watson, who was formerly in charge, and also Archdeacon of the Orient, having recently accepted duty in Mexico.

On Monday, the 14th, the new school building erected at a cost of about \$23,000, was formally dedicated. It occupies the rear of the lot on which the church is built, and the funds for its erection came partly from the women's offering at the last General Convention, and partly from various contributions received from Church people in the North. It is already completely filled, accommodating one hundred pupils, and when the addition contemplated is completed, it will accommodate one hundred more. Miss Sarah Ashurst is the head of the school, having four assistant teachers.

The Bishop visited the Naval station situated on the U. S. Reservation, on Guantanamo bay, where a clergyman of our Church will soon be appointed chaplain. Returning in an open launch the Bishop was completely drenched by a terrific tropical rain storm, and two days were necessary for the drying of his clothing.

#### BISHOP OVERS RETURNS TO LIBERIA

A PARTY of six, including Bishop Overs, sailed for Liberia on the *Carmania*, Saturday, December 3rd.

The Rev. and Mrs. Wm. H. Ramsaur return to take up the work of the industrial School, lately made possible, the need of which is so great. Miss Mary Wood McKenzie, Miss Martilla Clay Gordon, and Miss

Doris Burgess are new recruits for the field and are splendid additions to the force—all too small.

The party was bidden farewell and God-speed at a service in the chapel of the Church Missions House, Friday morning. Bishop Gailor administered the Holy Communion.

The West Chester Auxiliary, under the leadership of Mrs. Thorne, gave the party, and friends to the number of fifty, a luncheon at the Columbia Club. Bishop Gailor, Dr. Wood, Bishop Overs, and the Rev. Mr. Ramsaur made addresses. The occasion was most happy and full of inspiration. It was a delightful expression of helpfulness and interest in this faithful and heroic band on the eve of their departure for that far-off field of work for the Master.

#### FLYING SQUAD IN KANSAS

THE DIOCESE OF KANSAS has been stirred mentally and spiritually by the conference tour of the Bishop and his team of experts into each deanery. It was determined in October, by the Bishop and Council, to have four consecutive meetings, in the four deaneries of which the diocese is composed. The team at the same time appointed, to include:

The Bishop, the Rt. Rev. James Wise, D.D., the Rev. W. A. Jonnard, field secretary for the Province of Sewanee and rector of St. John's Church, Johnson City, Tenn., Archdeacon Leonidas W. Smith, of Kansas, the Rev. E. A. Edwards, rector of Trinity Church, Lawrence, and member of the Nation-wide campaign department, the Rev. Carl W. Nau, rector of St. Paul's Church, Kansas City, Kansas, chairman of the department of Religious Education, Mr. John McEwen Ames, Arkansas City, Kansas, the diocesan treasurer of the Nation-wide Campaign, Mrs. John McEwen Ames, diocesan chairman of the Church Service League, Miss Nellie Smith, Chanute, diocesan chairman of the Church School Service League, Mr. Sheffield Ingalls, Atchison, son of the late Senator Ingalls, who was an orator and writer of national fame. Mr. Ingalls is not only a successful business man, but an active Churchman.

These meetings had a record-breaking attendance. All of the clergy attended except two, on being detained by illness, and the other being on a mission arranged months before.

The above team with two exceptions covered the diocese in four days. To do this, it had to adopt the tactics of the "one-night stand" shows. Travelling after the evening service and arriving in time for the Holy Communion at nine the following morning; then, giving of their vitality and energy to vitalize and energize their audience; they spared not "to spend and be spent." They felt that if their Bishop could do that all the time, they could do it four days, and all ended their pilgrimage with the hearty acclamation: "We had a wonderful time!"

#### CLEANSING THE STAGE

MR. EDWARD F. ALBEE, of St. John's Church, Larchmont, N. Y., and president of the Keith Vaudeville Circuit, has again shown his earnest desire to keep his playhouses free from objectionable acts. He has just ordered that all questionable dances—such as the "shimmy," the "camel walk," the "Chicago," the "scandal trot," and the like are to be barred from his theatres in future. Mr. Albee, who by the way, is a member of the Nation-wide Campaign Executive Committee, has done much to maintain a high standard of propriety in his

play houses, and to promote the comfort of the professional men and women who entertain his patrons throughout the country. His latest move for decency is to be warmly commended.

### FOR A BETTER CHRISTMAS

SEVERAL New York newspapers are imitating their Chicago contemporaries, though not so blatantly, in the matter of promoting so-called "lottery" schemes, disguised as circulation builders. Much money is being "given away" to the holders of "lucky" coupons.

It has remained for the New York *Evening World* to set a better example. This widely-circulated paper has started a campaign "For a Better Christmas." Among the proposals are the following: Churches to be kept open and lighted from Sunday, Dec. 18th to Sunday, Jan. 1st. Receptions to be held in churches and parish houses during the same period, as well as in Y. M. C. A.'s, and such like institutions. Theatres to give one free matinee for poor children. Christmas carols to be sung in every park and square on Christmas Eve. Community trees in every square and park. Every man and woman to visit a neighbor, or call on a hospital patient, or an inmate of a home or institution. Automobile owners to give free rides to children and invalids. Every household to entertain a stranger at Christmas dinner, and every child to give a present to some other child. Profuse decorations everywhere. Hearty greetings from everybody.

Such a programme would do much to spread the Christmas and real Christian spirit too often lacking in every community.

### CHUNGHUA SHENG-KUNG-HUI

It was a cause of great encouragement, as indicating the growing strength of the Church in the Orient, when three years ago, the first Chinese priest was consecrated as a Bishop in the Church of God. Another event of unusual significance took place, when Miss Liew I Lan and Miss Han Hsien Tsz were set apart as deaconesses, on St. Luke's day, in St. Paul's Cathedral, Hankow, the first women in the "Chinese Holy Catholic Church" to be set apart to this ancient office in the Church. The many lights twinkling on and about the altar, vested in red, and surmounted by a great gilt cross on the reredos, many pots of bright red flowers about the sanctuary, and the cross and banners carried in procession and placed in the choir, all contributed to a setting of peculiar beauty and solemnity for the service. A large congregation listened with deep interest to a very instructive historical sermon by the Rev. S. C. Huang, who traced women's work in the Church from the time of "Phoebe, our sister, a deaconess of the Church at Cenchrea," right down to the pronouncement of the Lambeth Conference on the subject.

It was a day of special joy and satisfaction to Deaconess Edith Hart, who, as head of St. Phoebe's Training School for Deaconesses and other Church workers, Hankow, had guided these two women through many years in their course of preparation. Both had worked faithfully as Bible-women, following three years of study, before entering the Training School for Deaconesses, where they received three years more of advanced work, after which they went out for two years more of further testing and of practical experience in parish work.

In the afternoon a reception in honor of the new deaconesses was given by Bishop and Mrs. Roots, at which Deaconess Hart caused much merriment, when, being called on for a speech as an "old deaconess" (in distinction from "new," not "young"), rose to remark—"The old deaconesses should set the new deaconesses a good example—not to talk much"—and sat down.

### CELEBRATION OF THE FIFTIETH ANNIVERSARY OF BOONE UNIVERSITY

Although, owing to the present political unrest in Central China, the original programme for the commemoration of the 50th anniversary of Boone University had to be modified, nevertheless, a very successful celebration was carried out on October 2nd, which gave expression to the feelings of thankfulness and hope of those, Chinese and foreign, who have labored for the welfare of this the leading educational institution in Central China. The Rev. L. B. Ridgely, S.T.D., Dean of the Central Theological College of the Chinese Church in Wusih, who was principal of Boone from 1899-1901, was the celebrant at an early Choral Eucharist, and preacher at the 10:30 service. The lessons at this service were read by the Rev. Liew Yu Kai, a priest in Hanyang, whose daughter is now studying at St. Faith's, New York, who as a small boy was the very first pupil to present himself for admission on the opening day at Boone, fifty years ago. Dr. Ridgely brought out how great a debt of gratitude we owe the early pioneers who went through many hardships and persecution to start the school. He spoke also of the improvements made by the Rev. S. C. Partridge, the present Bishop of West Missouri, who is still remembered with deep affection by many of his old students, though he has been absent from China now for many years.

At 2:30 all the Boone preparatory schools of Middle School grade in Wulian, as well as the girls of St. Hilda's, joined in a great open air service on the campus. The Rev. T. K. Hu announced a cable of congratulations from the New York Boone Club, and tea and cakes were served to 2,000 people.

### AGRICULTURAL EXPERT GOES TO THE MISSION FIELD

The time was when the foreign missionary was supposed to be a man of parts who could doctor the sick, design and build mission churches and other buildings, teach any subject in the school or college curriculum, and in general be prepared for any emergency, no matter how distantly related with the preaching of the Word and the ministering of the Sacraments! Today, however, the mission field is more and more attracting specialists. The District of Hankow, China, having recently added a mission architect to its staff, has now secured a further valuable addition to its list of "experts" in the person of Mr. Frank A. Gray, a trained agriculturalist. The imperative need for training in modern agricultural methods in China, where so large a proportion of the population is rural, is increasingly felt, and the Church is fortunate indeed in gaining the services of Mr. Gray, who, as a member of the faculty of Boone University, has already found an opportunity for a beginning in agricultural demonstration work at Hanchuan, where the Chinese priest-in-charge, the Rev. Morton Chu, is keenly interested in the farming life of his people, and has himself taken a course this past summer at the Nanking Agricultural School.

### ORDINATION AT ST. MICHAEL'S, WUCHANG

One of the most encouraging features of our mission work in foreign lands, as compared with that of many other missions, is in our development of strong native leaders. The District of Hankow, for instance, now has twenty-eight Chinese clergymen (twenty-three priests and five deacons) and only seventeen foreigners, including the Bishop, besides which there are eight or ten candidates for Orders from this one diocese, studying in the theological schools. On October 20th, at an unusually impressive service at St. Michael's, Wuchang, Bishop Roots ordained to the priesthood two more Chinese young men of great promise. The men had spent the day preceding their ordination in retreat at St. Michael's, where, Father Wood, the priest-in-charge, gave them several meditations on the priestly life, with instruction on how to hear confessions and offer the Holy Eucharist. As Bishop Roots, vested in a beautiful red cope, embroidered with the sevenfold gifts of the Spirit, in Chinese seal characters, the work of women at St. Phoebe's Training School for Deaconesses, Hankow, ordained the two men, they were immediately vested in handsome red chasubles. On the morning following, both the new priests offered the Holy Sacrifice for the first time, one at St. Michael's, the other at St. Phoebe's Training School, Hankow, where the diocesan Biblewomen's Institute was in session.

### CHINESE PRIEST AT GRACE CHURCH, NEW YORK

It is interesting to see regularly in the chancel of Grace Church, New York, as a member of the clergy staff, the Rev. Harvey D. Huang, a Chinese priest from Hankow, China, who is spending a year in study at the General Theological Seminary, and doing such work as he can for the Chinese in Grace parish.

### A CHRISTIAN TUCHUN'S PROCLAMATION

The following is a translation of a proclamation recently published by the Christian Military Governor of Shensi, General Feng Yu-hsiang:

"The Provisional Constitution of the Republic of China sets forth that the people of China shall be free to devote themselves to whatsoever religion their conscience dictates to them, no matter whether they follow the teachings of Jesus Christ, of Confucius, or the faiths of Buddhism, or Taoism; and there shall be nothing to compel a man to belong to any certain religion. It has been brought to my attention that a rumour prevails without my walls to the effect that I intend to exclude from Shensi all religions other than that of Christianity. Although I am a Christian myself, this is absolutely groundless. I have followed our Lord Jesus Christ for more than ten years, and it is with regret that I admit that I cannot put into effect many of the things which are in accord with the truth of that religion. How, then, could I exclude other religions? Although a great part of the officers and soldiers of my 11th Division have received Baptism after understanding the truth of our Lord Jesus Christ, still there are also a large number in the division who have not been baptized. But these officers and soldiers who are Christians are moreover imbued with the spirit of patriotism, and I, in company with them, will always treat those who are not Christians without difference or distinction. I trust that the public will not give credence to this rumour; but will unite with me in helping to restore the welfare of the province of Shensi."—(*Central China Post, Nankow.*)

### NEW JERSEY PAGEANT

A CHURCH pageant, presented under the auspices of a junior choir, has been the latest development by the young people of the Church of the Good Shepherd, Fort Lee, N. J., under the direction of the organist, Mr. Wm. S. B. Dana. The pageant was the mystery play, *The Little Pilgrims and the Book Beloved*, by Marie Hobart. The costumes, banners, and other "props" for the play were loaned by the Board of Missions. It has been planned to have the Fort Lee group, numbering thirty-five in all, present the pageant at various churches in neighboring communities.

### THE WASHINGTON CATHEDRAL

THE BOARD OF TRUSTEES of the Cathedral Foundation, of which the Bishop of Washington is president, has announced the selection of new architects for the Washington Cathedral, at the same time stating that it is hoped to resume building in the early spring and to continue without interruption until the Cathedral is completed. Whether this can be done, however, will depend upon how liberally contributions are made to the building fund.

At present the Cathedral is one-fourteenth finished, being the Bethlehem Chapel and the Eastern end, which are visible from the city. When finished the Cathedral will cost approximately \$10,000,000 or one-fourth the cost of a modern battleship, and there is now only about \$800,000 in hand for the work. Unless funds continue to be received it will be possible to finish only the remainder of the foundations and portions of the choir. However, there is still being founded throughout the country the National Cathedral Association, which hopes for a membership of 100,000 annual contributors.

The board has announced the selection of Frohman, Robb and Little, architects of Boston, to complete the work, while Cram and Ferguson, also of Boston, have been retained as consulting architects. In making the announcement of the selection of the architects, it is stated by the board that Frohman, Robb and Little are the most skilled in Gothic construction of any of the younger architects, while Cram and Ferguson are leaders in Gothic construction among the older architects, and are the architects who designed the Cathedral of St. John the Divine, New York City.

### NOT AN UNRIVALED RECORD

IN THE LIVING CHURCH of November 12th it was stated that Christ Church, now the Cathedral, in St. Louis, had a national record in that it had had only two rectors in sixty-seven years. Another claimant for this distinction has arisen. St. George's Church, Flushing, L. I., has had but two rectors within a period of seventy-four years. Can any parish venture to make a claim beyond this?

### SURPRISE FOR DR. FENN

ON DECEMBER 1st, the wardens and vestrymen of St. Mark's Church, Syracuse, N. Y., with their wives, gave their rector and his family a very delightful "surprise party." It was the beginning of Dr. Fenn's second year as rector, and they came to offer their congratulations, and to wish him, and his wife, and sister, Miss Mary Mills, God-speed for the coming year. Mr. Frank L. Lyman presented his rector, in the name of the ves-

try, with a copy of Well's *Outlines of History*.

The work in St. Mark's is growing splendidly, and during Dr. Fenn's past year he has made 2,200 calls, prepared and presented sixty-six for Confirmation, had his church consecrated, and secured one postulant for Holy Orders. This makes twenty-two postulants he has secured during his ministry. In the Every-member Canvass made on Nov. 20th, over eighty new pledges were secured, and also many increased pledges.

### RUSSIANS RECOGNIZE BISHOP ALEXANDER

IT IS WELL KNOWN that the Greek Church is unhappily divided in its sympathies between the Metropolitan Meletios, now in this country, who was deprived of his see by the government of King Constantine; and the successor of the Metropolitan appointed by the new regime in Athens. The same division extends to this country. The Greek churches that recognize the Metropolitan Meletios are under the direction of Bishop Alexander Rodospolou in New York, while those of the new regime are under the direction of Bishop Germanos, recently appointed by the powers that be in Athens. This latter bishop is not to be confounded with Archbishop Germanos, a Syrian prelate of the patriarchate of Antioch, who is also visiting in this country.

The Russian mission in New York has given careful attention to the schism and has at length given official recognition to the churches that recognize Meletios and Bishop Alexander as being the lawful Greek Church, with which the Russian Church is in communion.

### PAROCHIAL REPORT BLANKS ISSUED

INFORMATION IS RECEIVED from the Board of Church Finance, at 289 Fourth Avenue, New York City, that they have issued new parochial report blanks and also the third edition of the *Parish Cash Book*, both of which are issued in accordance with the general needs of Church parishes. The report blanks are sold at \$3.00 per hundred copies, and the *Parish Cash Book* at \$3.00.

### CADETS OF AMERICA ARE ORGANIZED

A YEAR OR MORE AGO there was formed in Virginia a Church organization for boys described as the Cadets of America, under the direction of Mr. C. E. Grant, of Portsmouth, Va. Parochial organizations were formed in a number of places. Mr. Grant now asks that those who have formed such companies in any part of the country will be good enough to advise him of the fact and report as to the success of the plan.

### HEALING MISSION IN SAVANNAH, GA.

A PROFOUND impression was made by the Rev. Henry B. Wilson, of Boonton, N. J., Director of the Society of the Nazarine, in delivering his message on the Revival of healing in the Church, at a three-day mission held in St. John's Church, Savannah, Ga., November 29, to December 1.

For several months the rector of this parish, the Rev. William T. Kakin, has engaged in this work in a quiet way, and deciding to link his work with the Society of the Nazarine, he invited Father Wilson to Savannah to present the method of healing,

as practised by his society. There was no laying on of hands held at the opening service, but by way of preparation, Father Wilson took up the subject of faith healing, and stated his purpose was "merely to illustrate the nature of the mission, which to the majority of people, is looked upon as a form of hypnotism or magic." Very clearly and simply, it was brought out in all of the sermons that our Lord's manner of healing, as practised by the early Church, was the belief on which the Society of the Nazarine was founded, and on the last evening, Father Wilson, with remarkable force and deep spirituality, carried his hearers for beyond the simple preparation of the early sermons, by means of scientific explanation and by showing that the practice of spiritual healing is not based simply upon a religious contention, but has been definitely proved by scientists today, who have tested the theories upon which the belief of spiritual healing asserts its practicability.

Only after attendance at a former service were people invited to receive the laying on of hands, and an average of forty or fifty people availed themselves of this privilege at each service. Members of St. John's parish and others met the last afternoon and organized a guild at a conference held by Father Wilson, to meet weekly for prayer and intercession for the sick. The Bishop attended the closing service and declared himself greatly impressed with the presentation of his subject.

### CHURCHMAN'S CLUB OF MARYLAND

THE FALL meeting of the Churchman's Club of Maryland was held with a banquet at the Baltimore Country Club, Thursday, December 1st. The club now numbers 621 members, and is aiming for a thousand. The club exists for social and inspirational purposes. The pent up power of 600 laymen in a diocese, set free to express the principles of Christ in the problems of the world and the Church, and that power multiplied throughout all our dioceses, represents a force that no pessimism could gainsay.

Mr. Joseph Forney Johnson, counsel for the Southern Railroad and son of ex-Senator Johnson of Alabama, declared that modern industry without radical changes in the whole outlook and conception of life could not cope with the economic and international problems of the new age in which we are living. On the other hand, he was not prepared to go the full length of Mr. H. G. Wells in looking for a complete revolution. Without using the word, it was evident that Mr. Johnson considered the greatest foe to be reasonable and righteous progress to be vicious propaganda, especially through the press. He would like to revive a medieval practice, but instead of burning heretics, would apply the fagots to any editor, who wantonly or through criminal carelessness, misrepresented facts and truth. The only hope for popular government, now spread throughout the world, is true presentation of all the facts. Average intelligence may then be trusted for majority conclusions.

Mr. Henry F. Balzer, chairman of the committee on unemployment, said that a carefully revised estimate of the number of unemployed willing to work in Baltimore was 8,000. He urged such community cooperation that would prevent bread lines and soup kitchens.

The club gave its cordial greeting to the new Bishop of one of Maryland's daughter dioceses, Bishop Davenport, of Easton. Bishop Davenport was ordained deacon and priest in Baltimore by Bishop Paret. In a speech full of fervor and feeling, Bishop

Davenport said that just as there was unity of purpose and sinking of minor differences and prejudices during the war, so today, we must look for a great cause which shall enlist enthusiasm and the energies of people. This cause, the great moral equivalent for war, is the Kingdom of God, the recurrent theme of Christ's preaching.

In addition to greeting, a note of farewell was also sounded. After five years' residence in Maryland, Canon McComb returns to Massachusetts, on January 1st, to assume his new duties at the Cambridge Theological School. Canon McComb presented two observations as result of his five years' sojourn in Baltimore, and three reflections on present day needs in the Church. First; he was struck by the position and power of the laity. He would reverse the apothegm "like priest, like people," and would approve, "like people, like priest." Second; he realized the strategic position of the Church in Baltimore at the border of the north and south. The Church here should be open-minded for all new currents of thought that are passing from one position of the country to another.

Three present day needs of the Church were borne in upon him. First; the revival of distinctly spiritual and religious preaching. We are suffering from a reaction on the dogmatic. The old dry dogmatic is not needed or desired, but fundamental doctrine bathed in a personal spiritual experience. The second need is the enlargement of the individualistic gospel into a gospel of world constructive power. The third reflection was caused by a question which forced itself. Is the Church functioning to bring in the Kingdom of God in America? The facts compel a negative answer. Sixty-two per cent of our American population decline to acknowledge affiliation with Church or Synagogue. The Church failed to prevent the war. A divided Church will continue to fail. Only a united Church can realize its full responsibility by being the servant of the world.

Bishop Murray closed by urging all to be optimistic in word and act, and to translate into life the messages of the evening.

### THE BROTHERHOOD COMMUNION

REPORTS REACHING the national office of the Brotherhood of St. Andrew from many parishes and missions from all parts of the United States indicate that there was a very splendid response to the suggestion made this fall, for the holding of a Corporate Communion on the morning of the First Sunday in Advent. Notwithstanding the fact that in many parts of the country the day was stormy, a great many rectors have written that the effort which they put forth to reach the confirmed men and boys for the service that day was more than worthwhile.

### CHURCH HISTORICAL SOCIETY

THE AUTUMN meeting of the Church Historical Society was held in the assembly room of the Church House, Philadelphia, on Monday, November 21st. A very interesting paper on the founding of the Church in New Jersey was read by Archdeacon Shepherd of that diocese. Some alterations in the by-laws of the society were proposed and officers nominated for election at the January meeting.

The president announced that rooms having been assigned to the society in the new Church House, its collections had been removed from Christ Church neighborhood

house, where they had been stored for many years, and were now being assorted and arranged so as to be accessible for use. The collection embraces some five thousand pamphlets, besides books, and files of Church newspapers running back to the beginning of the last century. The collection is particularly rich in pamphlets belonging to the earlier part of that century relating to the controversies about Bishop Onderdonk and Bishop Doane, the Cummins' schism, the St. Clement's troubles, etc. Any persons desiring to make a study of any historical period of the Church in this country, or of particular parishes, or who are interested in reading about them, are invited to visit the rooms and examine these collections. And the society will be pleased to become the recipient of any documents relating to the past history or the present conditions of the Church.

It is hoped that the membership of the society may be largely increased so as to provide an income to pay for the classifying and cataloguing and proper care of its collections and for printing papers. The annual dues are one dollar a year. Life membership ten dollars.

### CENTENARIANS ATTEND SERVICE

A NOTABLE INCIDENT on a recent Sunday at St. Alban's Church, Danielson, Conn., was the attendance at the morning service of a man one hundred and two years of age, and his wife in her ninety-ninth year. These are Mr. and Mrs. James Thompson of Dayville. Both are remarkably active and retain their faculties in a degree little less than amazing.

### NEW YORK

#### BROTHERHOOD COMMUNION

ON ST. ANDREW'S day, members of the Brotherhood of St. Andrew in the Metropolitan District (Greater New York) assembled in St. Paul's Chapel, Trinity parish, for Corporate Communion at 8 A.M. and 12 M. The chapel was well filled for the 8 o'clock service: the Rev. Dr. McComas, vicar, was the celebrant, assisted by Archdeacon Bambach of Brooklyn and the Rev. Messrs. Acworth and Haight of Manhattan. At midday there was a choral celebration of the Holy Communion, with about 400 present, at which the Rev. Mr. Cox, curate of St. Paul's chapel, was the celebrant, assisted by the vicar and the Rev. Messrs. Popham and Amblin of Newark. These services were arranged for by Mr. Frederick C. Kurz, president, New York Diocesan Assembly.

The services were inspiring and helpful. The hope is that such a service for the Metropolitan District may become an annual event of St. Paul's chapel.

#### PASADENA TESTIMONIAL TO BISHOP JOHNSON

ON THE evening of Thursday, December 1st, the community of Pasadena, California, united in tendering a brilliant banquet to the Rt. Rev. Joseph H. Johnson, D.D., S.T.D., and Mrs. Johnson, who have been residents of that city for twenty-five years. It was both a testimonial dinner and a welcome home from their recent European trip.

Some 350 men and women of all creeds gathered for the affair, which was held at Hotel Maryland. The Rev. Leslie E. Learned, D.D., rector of All Saints' Church, acted as toastmaster.

The speakers included Judge Edwin F. Hahn of the Superior Court, Frank S. Wallace for the First Methodist Church, L. A. Boadway, representing the business men of the city, and the Rev. Robert Freeman, D.D., pastor of the Pasadena Presbyterian Church.

Before calling on Bishop Johnson, Dr. Learned, on behalf of the committee in charge, presented him a handsome set of books, and Mrs. Johnson with a beautiful basket of flowers. The Bishop expressed feelingly his appreciation of the spirit of the dinner and paid a graceful tribute to the constant help given him by Mrs. Johnson.

### FORTY-FIRST ANNIVERSARY

ON SUNDAY, October 30, the rector of Old St. Andrew's Church, Philadelphia, the Rev. J. J. Joyce Moore, celebrated the forty-first anniversary of his ordination to the priesthood, having been ordered deacon in 1879, by Bishop Alfred Lee, and priest on October 30th, 1880, by Bishop Stevens.

During his ministry, he has baptized a total of 1,781 persons, presented 1,903 for confirmation, married 486 couples and officiated at 831 burials. In the forty-one years, Mr. Moore has been rector of three parishes: St. Alban's, Roxborough, for four years; Church of the Covenant, Philadelphia, for twenty-five years, and since 1909, rector of St. Andrew's.

In this church, one of the oldest in the diocese, was held the General Convention of 1865, to which came the first delegation from Southern states after the outbreak of the Civil War.

### PHILADELPHIA FACULTY WILL DELIVER ADDRESSES

AN ARRANGEMENT has been made by the faculty of the Philadelphia Divinity School whereby each of its members is available for the delivery of lectures on subjects appropriate to his own course. These lectures will be given on application in parishes, or elsewhere, reasonably contiguous to Philadelphia, and the subjects generally are such as to adapt the lectures to varying classes of people. Arrangements may be made with the secretary of the faculty, the Rev. Joseph C. Ayer, 200 St. Mark's Square, Philadelphia.

### ST. STEPHEN'S CHURCH, WILKINSBURG, PA.

ST. STEPHEN'S CHURCH, Wilkesburg, Pa., at the Sunday evening service, November 20th, completed a parish campaign that, in its awakening and successful effects, proved unprecedented. This latest triumph is to be accounted for because of five points. (1) Prayer; (2) Time; (3) Plan; (4) Definiteness; (5) Reasonable publicity. The last week of the campaign, each member of the parish was asked to come daily to their church, between the hours of 9:00 A. M. and 9:00 P. M., and silently pray for ten minutes, making use of a card containing ten questions, previously mailed them, and to pause for a few moments after prayerfully asking each question. Six weeks were set aside for the campaign, and it was found not a day too long. Eight laymen, three from the vestry, and five from the congregation, worked out a rather complete plan, and it was presented in a written letter and also freely distributed at all the services. This plan consisted of three phases, every member worshipping regularly; every member working earnestly; every member giving systematically.

## NEW PARISH HOUSE AT FT. WAYNE

THE NEW parish house of Trinity Church, Ft. Wayne, Indiana, was formally opened and blessed by the Bishop of Northern Indiana, on November 3rd, and an address was delivered by the Rev. Geo. P. Atwater, rector of the Church of Our Saviour, Akron, Ohio. The new building contains Sunday school rooms, gymnasium and showers, dining room and kitchen, assembly rooms, stage, and moving picture booth, and is thoroughly equipped for all lines of modern social service work. Week-day instruction is systematically carried on in the Church school. The building was erected at a cost of \$45,000. The Rev. E. W. Averill has been rector of the parish for the past seventeen years.

A beautiful chalice and paten have recently been presented to the parish by the children of Rev. A. W. Seabrease and wife, in memory of their parents. Mr. Seabrease was a former rector.

## SPRINGFIELD WOMAN'S AUXILIARY

THE INSTITUTE held in Urbana-Champaign, Illinois, Nov. 8th, 9th and 10th was most successful and enjoyable. There were delegates from Alton, Champaign, Danville, Decatur, Greenville, Lincoln, Pekin, Petersburg, Christ Church, and St. Paul's, Springfield, and the Chapel of St. John the Divine. All but three of the diocesan officers were present.

Miss Boyer showed how study classes should be conducted, using as text-books the *Survey* and Dr. Jeffries' *How can we know the way?* On the closing day she gave certain rules to be followed in order to have a successful class.

Deaconess Putnam, from Yang Chow, China, gave a talk on her work among Chinese women, on Monday afternoon, at the meeting of the guild of St. John the Divine, and on Wednesday evening, in the Moot court room, she gave another talk, ending with an appeal to those present to be loyal to missions.

The treasurer was able to write to Miss Burrows recently, that the chapel building fund had reached the sum of \$400, and that therefore, the pledge of Miss Burrows at the annual meeting was due. This makes that fund over \$500.

## OUR NEED AT ROUND LAKE

LAST FALL, Archdeacon Renison made a visit to the Indians at Round Lake, Minn. This place lies about thirty-five miles in a northerly direction from the C. N. Ry. A Sunday morning service was held at Bena, which was fairly well attended, considering the fact that many of the Indians were away gathering wild rice.

Arriving at Round Lake about three P. M., the rest of the afternoon was spent in visiting several Indian families, many of whom were encamped on the shore of the lake making rice. The site was selected for a mission church, which it is hoped to build here before long. This piece of ground has been given by an old Indian woman. It consists of about two acres beautifully situated and commanding a lovely view of Round Lake. Although this poor woman could have sold this piece of ground for a good price, many times, she preferred to give it to the mission, as an expression of her appreciation of the Christian religion. When Bishop Bennett visits Round Lake, she will give him the deed to this property.

Sometimes Christian white people say that the Ojibways do not, as a rule, appreciate what the Church is doing for them, but these people are deeply appreciative, and

responsive, and they show it not only in their faithful attendance at the services, but also in their manner of giving. Their example very often would put to shame their more prosperous white brethren. Surely the instance cited above is an illustration of this.

With the closing of the government schools, these people are gradually moving back into the woods, far away from our present mission centers, and unless we follow them with the gospel and the sacraments and the Church's influence, they will lapse again into heathenism. It is for this reason that our Indian work just now is so very important. It is in a transition stage. We need means to plant new mission stations, and young Ojibway men, with vision and consecration, who are able to talk the language, and familiar with the hardships and customs of these people to go out and hold a distant and lonely outpost of the Kingdom of God.

These people do appreciate the Church's efforts for them and considering their spiritual isolation, they do try to live the Christian life. But it is our duty to do more for them than we are doing at present. May God put it into the heart of someone who reads these lines to give time, or money, or both to this important work.

## IT CAN BE DONE

THE EVERY-MEMBER-CANVASS for St. Mark's Church, Jonesboro, Ark., for 1922, was conducted November 20th, under the Rev. Nicholas Righton. There were eleven cars in the line-up and twenty-five canvassers. At the night service, after members of the vestry had ascertained the final figures, which had come in from the afternoon, the result was read out during the service. It was found that enough funds had been pledged for the Nation-wide quota, and more than enough for the parish side. A number of cards are yet to come in, some from large contributors, so that it will mean that St. Mark's Jonesboro, has gone "over the top" for the first time in its history.

## WESTERN MASSACHUSETTS CHURCH CONSECRATED

ST. ANDREW'S CHURCH, Ludlow, Mass., was consecrated by Bishop Davies, on Thanksgiving day at 8 A. M., a large congregation being present. The Ven. Marshall M. Mott, archdeacon of the diocese, the Rev. Charles E. Hill, of Trinity Chapel, New York, the Rev. Benjamin L. Ramsay, of Christ Church, Springfield, and the Rev. Wm. Hall Williams, present priest in charge, assisted. The Rev. A. De Forrest Snively, diocesan missionary, was the Bishop's chaplain.

The Bishop preached on *How amiable are Thy dwellings, Thou Lord of Hosts!*

St. Andrew's mission was begun in January, 1904. Many of the Ludlow Scotch people had been devoutly trained in the Church's ways in Dundee; and they welcomed and have always been the mainstay of the mission. The building was finished and opened for worship, on St. Andrew's day 1905, and as one of the most delightfully simple and beautiful little churches in the country.

## NEW BOND OF UNITY

A NEW POINT of contact between the Episcopal and Greek Orthodox Churches has been established with the starting of the first Greek Theological Seminary in this country a few weeks ago.

The seminary is named St. Athanasius' and is situated temporarily in the Central Branch of the Y. M. C. A., in Brooklyn, New York, until enough funds can be raised to

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have their own buildings. The Very Rev. Philaretos Johannides, formerly a student at our Nashotah Seminary, is dean of the new seminary.

Seven students are now attending the classes five days each week, and more men are expected from Greece. Two of the students are college trained. The seven represent somewhat the wide distribution of the Greek people, coming as they do from Corinth, Athens, Jerusalem, Busa, Alexandria, and the Dodocanese Islands.

At the request of the Metropolitan Meletios for one of our priests to teach English and American Church history, the Foreign-Born Americans Division gave permission to the assistant secretary, the Rev. Charles T. Bridgeman to accept the position, pending the appointment of a permanent instructor.

**A WILL AND A WAY**

AT WAYNESBURG, PA., in the Diocese of Pittsburgh, a small group of Churchwomen are hard at work earning money in the hope that they may be able to erect a church in their village. They already have a lot and the nucleus of a building fund, and in order to work efficiently for their purpose they have trained themselves in making surplices, cassocks, cottas, etc., and now desire orders from any parts of the country for work of this character, which they are able to supply on orders. The president of the guild is Mrs. T. H. Morris.

This interesting work grew out of the settlement in Greene County of a family of English people. Some thirty years ago the father chanced to read of the dedication of a church in Pittsburgh, and accordingly wrote the Bishop and invited him to visit the family. In due time he came, and baptized the ten children and held the first services of the Church in that county. From that beginning has grown the effort to develop a work, and the present members of St. George's Guild have shown the determination in the manner stated.

**MEMORIALS AND GIFTS**

ON NOVEMBER 13th, a new reredos, paneling, and communion rail were dedicated in the Memorial Church of St. Paul, the Rev. Granville Taylor, rector, 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 panelling, in memory of a number of the relatives and friends of the members of the congregation; the communion rail, in memory of Peter A. Lynch, a former Sunday School teacher and vestryman.

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 two branches of the service—the army and navy. These memorials are in quartered oak, beautifully carved, the work having been executed by Irving and Casson, A. H. Davenport Co., of New York and Boston.

TWO BEAUTIFUL stained glass windows were dedicated in St. John's Church, Lansdowne, Pa., last Sunday morning, by the rector, the Rev. Crosswell McBee. One window was the gift of Mrs. Laura Weaver Bosseller, of Atlantic City, in memory of her husband, Emmett B. Bosseller, a former res-

ident in Lansdowne. The other window was dedicated to the memory of members of the Women's Guild, and bears the names of twenty-six women.

A REREDOS has been placed in the oratory of the chapel of the Sisters of St. Margaret, Utica, N. Y., to the memory of Louise Beardsley Kernan. It was the gift of her relatives and was dedicated by Bishop Fiske in their presence at the Vesper service on Thanksgiving day.

The reredos is of oak, panelled in Gothic style, with a richly carved baldachin representing grape vines, small roses, and oak leaves. There are also six carved candlesticks. The tabernacle door was carved by the Italian artist Pelligrini, and represents a chalice with figures of archangels at either side. The door is of lime wood and is finished to represent old ivory. The reredos is the work of Irving and Kasson.

A NEW window was recently dedicated in St. John's Church, Oneida, N. Y., by the rector, the Rev. S. R. MacEwan. The window replaces a former one in memory of Cora Stoddard Mott, and represents the Good Shepherd surrounded by a flock of sheep.

A NEW organ, given by C. W. Tillinghast Barker, in memory of his mother, Mrs. Francis S. Barker, was dedicated with appropriate services, in St. Paul's Church, Troy, N. Y., Sunday morning, Dec. 4th.

The Rt. Rev. R. H. Nelson, D.D., Bishop of the Diocese, officiated, assisted by the rector, the Rev. Edgar A. Enos, D.D. It is a four-manual Austin organ and took the better part of a year to install.

Bishop Nelson in his sermon, taken from I Kings 8: 27, referred to music as the power that inspires good. He said in part, "All temples, men have built from the beginning of human history have represented the highest ideals, although men always came short of the ideal in actual life. David and Solomon, as builders of the Temple, were men of very serious human faults, but nevertheless they were men of great virtues. The temple of Jerusalem had a history of about 1,000 years, and at many times it represented the human faults of corruption, vanity, and greed, but at the same time it gave us the Book of Psalms, which is still the greatest collection of religious poetry in the world, and the music of the Temple has furnished a foundation for much of the music used in the Christian churches today."

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## NEWS IN BRIEF

CENTRAL NEW YORK.—The Rev. Spence Burton, S.S.J.E., conducted a retreat in St. George's Church, Utica, on Dec. 6th, and one in St. Mark's Church, Syracuse, Dec. 8th.

At the annual parish meeting of Trinity Church, Syracuse, it was decided to erect an addition to the parish house as soon as the work could be financed.

A Christmas bazaar to benefit poor children during the holiday season was recently given by the G. F. S. of St. Paul's Church, Watertown.—All Saints' mission, New Hartford, has recently been placed under the care of the rector of St. Stephen's parish, and with services at 4 p.m., increased interest is being manifested.—The G. F. S. branches of Utica and vicinity recently held a joint service in the Memorial Church of the Holy Cross, Bishop Fiske delivering the address.—Bishop Ferris recently conducted a series of quiet hours in Calvary Church, Utica.—Bishop Fiske was a recent guest of the Men's Club of St. Andrew's, Utica, and in his remarks urged them to raise funds for enlarging the parish house.—Dr. Paul Paine, Syracuse librarian, the Rev. C. N. Eddy, rector of St. John's parish, and Mr. Sam Wang, a Chinese student, were the speakers at the annual banquet of the Men's Club of St. Peter's Church, Auburn.—Bishop Reese, of Southern Ohio, will conduct a quiet day for the clergy prior to the annual convention of the diocese, and address a mass meeting on the eve of the convention.—The Rev. A. A. Jaynes holds a three-day mission in Chadwicks this month.—Repairs to church property have been made in Zion Church, Greene; Emmanuel Church, Norwich; Emmanuel Church, Adams; and to the rectory of St. Luke's, Harpursville.—Central New York will enter fully into the Nation-wide Campaign of 1922, according to resolutions recently adopted by the council, which provide that the work of local organization shall be immediately begun.—One of the instructors at Cornell is now acting as lay-reader at Ludlowville, where services are held twice a month in an unused Presbyterian church.—The Rev. Samuel Tyler, D.D., of St. Luke's Church, Rochester, has been secured for a series of Social Service conferences during the next few weeks.—Auburn recently had a visit from Metropolitan Platon, prelate of the See of Odessa, who pontificated in the Church of St. Nicholas, and later gave an interesting interview on conditions among the Russians to a local reporter. It does not appear that his visit was known to members of the commission on work among foreign born, or that any clergyman of the American Church took advantage of the opportunity to form a useful acquaintance.—After twenty-four years' service as lay reader for St. Andrew's chapel, Durhamville, Mr. A. D. Hamblin is leaving for a two years' stay in California. At the close of the service on the Sunday before he left, the rector "decorated" him with a gold cross, in recognition of his valued services.

GEORGIA.—A parish conference extending through three days, two hours each afternoon and evening, was held at the Church of the Good Shepherd, Augusta (the Rev. H. Hobart Barber, rector), the middle of October. The programme as outlined in Bulletin No. 12, of the Presiding Bishop and Council, was followed, and many helpful and constructive suggestions were made. Both rector and members of the parish greatly enjoyed the experience. The Church Service League and the Church School Service League

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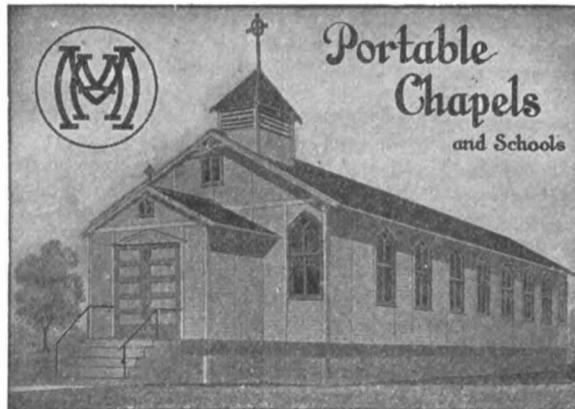
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have been organized, as well as a men's club which is pledged to serve the Church in any way that it can. A Bible class meets every Sunday evening at Vespers. A mission has been opened by this parish at Bayvale, in which the men are much interested, one of them acting as superintendent. The attendance averages about thirty-five. A group of young girls of Grace Church, Waycross (the Rev. E. W. Halleck, Rector), formerly members of the junior auxiliary, still continue active in mission work. In addition to their pledge of \$24 to the diocesan branch of the Woman's Auxiliary, they have given a pair of wool blankets to a missionary in Minnesota. The twelve members of the group have "adopted" the family of the missionary, and are planning to send a Christmas present. The Day of Intercession suggested by the National Church Service League was observed in the diocese on St. Andrew's day.

**IDAHO.**—On November 16th, 1921, in the Bishop Tuttle Church House, at Boise, there took place the first meeting of the Bishop and Council of the Missionary District of Idaho. The council was organized at the convocation in May. Bishop Touret presided.

The principal business was the discussion of reports presented by the chairmen of the five departments of Church work. Archdeacon Stoy discussed the weak points in Idaho missions, illustrating his talk with a carefully prepared map. He spoke of the large Mormon population in all the south-eastern Idaho towns, it being about seventy per cent, in most of these places. Bishop Touret expects to get into touch with the denominations with a view to dividing up the work in small Idaho towns and eliminating duplication. Definite suggestions were made by the department of Religious Education as to ways and means for recruiting the ministry, particularly propaganda that will appeal to parents and boys. Three fields for activity in Idaho were suggested by the chairman on Social Service, namely, railroad employees, mine employees, and the various charitable and reformatory institutions. A systematic survey will be made of the state institutions before the next convocation, with reference to the work already being done by different agencies, and with recommendations for such work as the Church might do. The council voted that apportionments toward the Nationwide Campaign be kept at the same amounts for 1922 as for 1921. Definite action was taken to establish a news bureau to be conducted by the chairman of the Department of Publicity, who will co-operate in this work with the Publicity Department in New York.—Services for the colored people of the community have been started by the Church of the Ascension, Twin Falls, the Rev. Charles Glenn Baird, rector. The services are held on Sunday evenings and at the last service twenty colored people were in attendance which represented more than half of the entire colored population. A colored quartet has been organized to lead the singing.

**KANSAS.**—Christian Nurture material is being sent out from the office of the Education secretary, Dr. Helen Bowerman, to isolated children in the diocese, whose parents have manifested some interest in having their children receive religious training. These children are enrolled as out-of-town members of the classes in the Cathedral. The teachers and pupils of these classes are establishing some connection between these children and the Cathedral by letters. The

Bishop has sent out a personal letter to all of these children.

**LONG ISLAND.**—The Rev. H. Lilienthal Lonsdale, for the last nineteen years rector of St. George's Church, Astoria, L. I., has, under his physician's advice, resigned the parish. His resignation was accepted with deep regret by the Vestry, and at the same meeting he was elected rector-emeritus. For the present his address will still be St. George's rectory, Astoria, N. Y.

**LOS ANGELES.**—The quarterly meeting of the Los Angeles Diocesan Assembly of the Brotherhood of St. Andrew was held on the evening of St. Andrew's day at St. Paul's Pro-Cathedral, Los Angeles. W. A. Shewan of Long Beach, diocesan vice-president, presided over a fine group of parish delegations. Speakers included W. L. Thompson, on the Proposed Junior Camp for the Pacific Coast; Merton A. Albee, council member, on Junior Methods; and Charles Beamish, on Brotherhood Work at the McKinley Home for Boys.

**LOS ANGELES.**—So far as is known the Mothers' Club, recently organized at St. Paul's Church, Pomona, is the only one of its kind in the diocese. It has fostered an increased knowledge of the primary department of the Church school and has stim-

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ulated primary attendance.—The semi-annual exhibit of children's clothing made by the Bishop's Guild was held at St. Paul's parish house, Los Angeles, on Nov. 25th. This is unique in that practically every garment is made from salvaged materials. The large proceeds of the guild's work go to charitable work or to the Bishop's Fund.—Seven "parish bookshelves" or circulating libraries have been inaugurated in the diocese since spring.—The Church schools of the diocese are uniting in making an Advent offering for the Bishop's Fund, which is used to develop new mission stations.—Miss Emily C. Tillotson, national educational secretary of the Woman's Auxiliary, made an extensive visit to the diocese from November 17th to December 1st. She held conferences for women in connection with the Convocations of Santa Barbara and San Bernardino, conducted afternoon meetings at Trinity Church, Santa Barbara, and All Saints' Church, Riverside, addressed the students of the State Teachers' College, Santa Barbara, and also a joint meeting of Church students from the Southern Branch of the University of California and the University of Southern California, both located in Los Angeles. Her principal engagements, however, were a three-day institute at St. Paul's Pro-Cathedral, Los Angeles, and a one-day institute at St. Paul's Church, San Diego, both on the subject, The Church in Action, based on the *Survey*.

MARYLAND.—THE REV. C. STURGES BALL, recently pastor of the Associate Congregational Church, Baltimore, has applied for orders in this church. He was recently confirmed by Bishop Murray, and by him placed in temporary charge of The Church of the Transfiguration, Baltimore.

The Rev. Father Hughson and the Rev. Father Harrison, of the Order of the Holy Cross, have been conducting a successful mission in St. Luke's Church, Baltimore, the Rev. Henry Nelson O'Connor, rector.

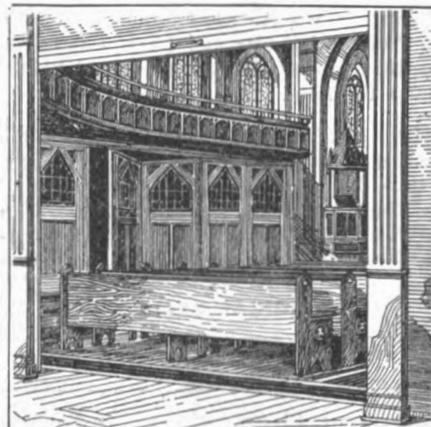
MILWAUKEE.—"Christmas Revels" at Milwaukee-Downer College were a series of beautiful episodes which reproduced Tudor English customs and exuded Christmas spirit throughout. They were adapted and made into a play by Miss Emily Brown.—The Rev. Holmes Whitmore has been made president of the Milwaukee Federation of Churches.

MILWAUKEE.—Bishop Rowe spoke to an interested congregation in regard to his work in Alaska at St. Paul's chapel, Milwaukee, on Thursday evening of last week.—St. Edmund's Church recently organized a Men's club. The Rev. John E. Bailey addressed the first meeting, and the Rev. Holmes Whitmore the second. Dean Ivins, of Nashotah House, is to address the January meeting.

NEBRASKA.—The Rev. Lloyd B. Holsapple, rector of St. Barnabas' Church, Omaha, has been appointed chairman of the American Legion Christmas Relief Committee in this city. The purpose of this committee is to care for needy ex-soldiers and their families at the Christmas season and see that none are left destitute or unprovided with Christmas cheer.

OLYMPIA.—An interesting series of services was held in St. Luke's Church, Vancouver, Washington, on Oct. 16th, and St. Luke's day, following. The occasion was the celebration of the eighty-fifth anniversary of the establishment of regular services in Vancouver, and the fiftieth anniversary of the building of the church. On Sunday, there were two celebrations of the Eucharist the Bishop of Oregon being officiant. At 7:30, evening prayer was said, and addresses were given. On St. Luke's day, there were

two celebrations, at the second of which the Bishop of Oregon again officiated, and the Rev. Dr. John H. McLauchlan preached. Addresses were given by Bishop Wells, Dr. McLauchlan, Archdeacon Chambers, Dean Ware, and Mr. L. A. Nicholson, at the luncheon.—Services were inaugurated on the Pacific Coast, at Vancouver, by the Rev. Mr. Beaver, the chaplain of the Hudson Bay Co. St. Luke's parish was organized by the Rev. Dr. McCarty, early in the 50's in 1868, the Rev. A. S. Nicholson began a ministry of eighteen years, during which, in 1871, the present church was built, largely by Mr. Nicholson's own hands. His son, Mr. L. A. Nicholson was present at the services and gave many interesting details of the early life of the parish.—These services also marked the beginning of the rectorship of the Rev. Dr. C. H. Powell.



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